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# THE HOMILIST.

EDITED BY

DAVID THOMAS, D.D.,

OF LONDON,

AND

URIJAH REES THOMAS,

OF BRISTOL.

VOL. IV., EXCELSIOR SERIES,

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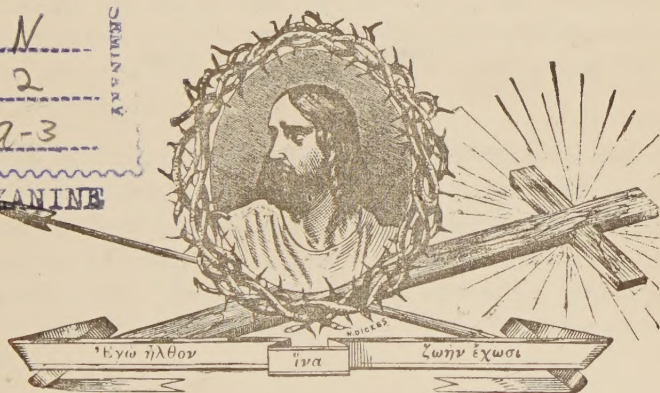
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SEMINARY

MEZZANINE



"THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE."—Paul.

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## *Leading Homily.*

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### HISTORY OF BALAAM.

“AND BALAK THE SON OF ZIPPOR, SENT MESSENGERS UNTO BALAAM, THE SON OF BEOR,” etc.—*Numbers* xxii. 4, 5.

**B**ALAAM is first introduced to us in the twenty-second chapter of the Book of Numbers. The Israelites, in pursuing their journey to Canaan, had pitched their tents in the land of Moab, which comprehended the most fertile parts of Arabia. Alarmed at the numbers and prowess of the Israelites (who had recently conquered Og, king of Bashan) the Moabites feared lest they also should become a prey. Balak their king sent, therefore, to the Midianites (a neighbouring nation), and consulted with their princes on the steps necessary to be taken.

There lived at Pethor a man, named Balaam, who practised *divination*;—which comprises those arts of folly and deception, which have never failed to abound in idolatrous countries. It was generally believed at that time, that priests, and other eminent persons, had the power (by the use of magical words and rites) to inflict a curse on the objects of their malevolence. To this man, then, Balak and his associates determined to have recourse. He appears to have been a *covetous* man; for it is said, “the elders of Moab, and the elders of Midian,

departed, with the *rewards* of divination in their hand;" and the apostle tells us he "loved the *wages* of unrighteousness." On the arrival of the emissaries, he desired them to wait until the morning, in order that he might consult the Lord. He appears to have been a believer in Jehovah, as the God of the Hebrews ; for it was then the prevailing opinion, that *every* country had its *own* deity ; and he believed in Jehovah, as the God of the family of Abraham, only as he believed in Baal, Remosh, and Ashtaroth, as the gods of the idolatrous nations around. In the night God appeared to him (no doubt in a dream), and said, "What men are these with thee?" Not that He needed *information* ; but in order to impress more deeply on the mind of Balaam a sense of His displeasure. The prophet then recounted the message ; and God forbade him to comply with it. Accordingly, in the morning, the prophet dismissed the messengers ; and they returned to Balak, with the account of their ill success.

Balak, judging like an idolator, attributed their failure to his having sent so small a reward ; and imagined that Balaam might be propitiated by more costly presents, conveyed by more honourable ambassadors. He therefore, sent princes of a rank more elevated than that of the last, with promises of unlimited extent : "Let nothing, I pray thee, hinder thee from coming unto me ; for I will promote thee unto very great honour ; and I will do whatsoever thou sayest unto me." To this the prophet answered, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." He here speaks like a conscientious man ; and even calls Jehovah *his* God ; while, in reality, it was only a mask of sanctity, under which he endeavoured to hide his avaricious and malignant designs.

He desired them to stay another night, in order that he might “know what the Lord would say unto him more ;” thus evincing his ignorance of the real character of Jehovah, in supposing that “God, who is not a man, should lie, nor the son of man, that he should repent,”—might be induced to change his mind. God gave him permission to go with the princes, but forbade him to say anything but what God should direct him to.

We have now arrived at a part of the history which has given rise to much contention. From the twenty-first to the thirtieth verse, an account is given of a dialogue between Balaam and his ass: “And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.—And when the ass saw the angel of the Lord, she fell down under Balaam ; and Balaam’s anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass ; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me I would there were a sword in mine hand ; for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said Nay.” In looking at this passage, we must make every allowance for the difference between those times and ours. I do not know any valid reason why God in the accomplishment of His infinitely wise designs, might not employ the means here described ; and miraculously impart to the ass the organs of articulation, and a knowledge of their use. After the most close and candid attention, however, which I have been able to give to the subject, I am led to the conclusion that the occurrence here

related was a *dream*, or *vision*, which took place on the night previous to his journey. He knew that he was doing wrong ; for, although he had permission to go, yet it was not permitted him to do so with the wicked design which he cherished in his heart—that of cursing the people. On this account his guilty conscience tormented him ; and, in his sleep, vividly presented to his mind the scene here recorded. At the end of the thirty-fifth verse (*after the scene is finished*) the words, “So Balaam went with the princes of Balak,” seem to refer to his *setting* out on his journey.

There is *one* objection which may be urged to this view of the subject, and I am aware of *only* one. The apostle Peter says, “The dumb ass, speaking with man’s mouth, forbade the madness of the prophet.” To this it may be replied, that the occurrence, though happening only in a dream, appeared as real to the mind of the prophet as though it had actually taken place, and was designed to have all the force and effect of a real transaction. In *favour* of the hypothesis, the reasons are, I think numerous and satisfactory.

1. In the prophecies, many accounts of visions are given which are not formally introduced as such. In Isaiah there is a parallel instance :—“In the year that king Uzziah died, I saw also the Lord sitting upon His throne, high and lifted up, and His train filled the temple, &c.” Here no intimation is given that the transaction was a *vision*, yet no one doubts that it was so. Reference (as in the case of Balaam) is made to it in the Gospel of John.

2. Balaam expressed no *surprise* at being addressed by the animal. Surely so unusual an event, had it actually taken place, would not have failed to astonish the rider.

His silence on the subject perfectly agrees with the phenomena of dreaming, for we then feel no surprise at the most astonishing occurrences.

3. The narrative of this transaction appears to intimate that the prophet was nearly alone. "Now he was riding upon his ass, and his two servants were with him." In his *real* journey, however, he was accompanied by the princes of Moab, who had, no doubt, a great number of attendants.

4. He had received *permission* to go whereas, in this account, the angel appears *angry* with him for going in compliance with that permission. This I think, affords strong presumptive proof, that the workings of a guilty conscience wrought on his mind during sleep, and produced a vivid dream or vision.

5. In the chapter following the present account, it is repeatedly said, "He hath said which heard the words of God, which saw the *visions* of the Almighty ; falling into a *trance*, but having his eyes open." May not this passage refer to the "*vision*," or "*trance*," or *dream*, of which we have been speaking?

On the arrival of Balaam, Balak first took him to "the high places of Baal." *Baal* was a general name for the false gods of the Moabites, and other idolatrous nations. Here the prophet ordered seven altars to be erected. These were probably devoted to the same number of deities, including Jehovah with the rest, for it was thought (in those days of idolatry, ignorance, and superstition) that if *one* god were unpropitious, *another* might be more disposed to be favourable. By inculcating this doctrine great emoluments accrued to the priests and to their agents who sold the animals for sacrifice. Votaries were induced to make offerings to a great number of deities in suc-



cession, with the hope that some one might be found propitious to their wishes.

After the sacrifice, "The Lord put a word in Balaam's mouth," and he was compelled to utter what he would gladly have suppressed. He breaks out in a strain of the most beautiful and impassioned poetry; and instead of *cursing* the people, foretells that they shall be eminently *blessed*. "Balak, the king of Moab, hath brought me from Aram, out of the mountains of the East, saying, Come curse me Jacob; and come, defy Israel! How shall I curse whom God hath not cursed; or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo! the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?"

The concluding words of his address, "Let me die the death of the righteous, and let my last end be like his;" are frequently employed to censure the folly of those who wish to die the death of a good man, without being willing to live a life of faith and hope. But how laudable soever this design may be, we are compelled nevertheless to admit, that it is not fairly deducible from the words before us. Balaam was not a man likely to entertain any such feelings. In the original, the word "*righteous*" presents, in its construction, great similarity to the word "*Israel*," seeming to imply, "the death of such righteous persons as those of Israel." In those days, a happy death was considered to be that which took place at extreme old age; without pain, or mental decrepitude. The last words, too, have a reference to posterity, so that the real meaning of Balaam's ejaculation appears to be this: "I wish to die at a great age, with my body at ease, and

faculties unimpaired, surrounded by my offspring, giving promise of a numerous race of descendants."

Balak was much disappointed when he found that the prophet, instead of *cursing* had *blessed* the people. He took him, however to Pisgah, hoping that a change of place might produce a result more favourable to his wishes. Seven altars were again erected, and again was Balaam obliged to utter blessings instead of curses. "Rise up Balak, and hearken unto me, thou son of Zippor, God is not man, that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken and shall not He make it good? Behold, I have received commandment to bless and He hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel." The words "*iniquity*" and "*perverseness*" should rather be translated "*mischief*" and "*evil*," and seem to import that God will not suffer mischief and evil to prosper against Israel. It could not be said that God had not seen *iniquity* and *perverseness* in the children of Israel, when their journey had furnished so many proofs of both; and when, shortly after this very time numbers of them fell in consequence of their guilt. "The Lord his God is with him; and the shout of a king is among them. God brought them out of Egypt; He hath, as it were, the strength of a unicorn. Surely there is no enchantment against Jacob neither is there any divination against Israel." In the original it is "*in Jacob*," and "*in Israel*;" and means that among them there should be no such deceptive, foolish arts practised, "According to this time it shall be said of Jacob and of Israel,—What hath God wrought! Behold, the people shall rise up as a great lion; and lift up himself as a young lion:

he shall not lie down until he eat of the prey, and drink the blood of the slain."

Balak now wished the prophet to remain neutral. "Neither curse them at all, nor bless them at all." Balaam, however declared himself unable to resist the Power which urged him to pronounce the blessing put into his mouth. "Told not I thee, saying, All that the Lord speaketh, that I must do?" Balak then offered to take him to a *third* place ; to which the prophet consented. He shewed no unwillingness to go any number of times. He *longed* to curse the people ; but was not permitted. They now went to the top of Mount Peor ; where they went through the same *ceremonies*, but used no *enchantments*. Balaam saw they were utterly useless. He turned towards the plains, where the Israelites were encamped ; and saw all the people, ranged in several tribes, abiding in their tents. A goodly sight, indeed, it must have been ! He bursts into the exclamation :— "How goodly are thy tents, O Jacob ; and thy tabernacles, O Israel !" And he goes on to bless them, in a strain of elevated and sublime poetry, "As the valleys are spread forth ; as gardens by the river's side ; as the trees of lign aloes, which the Lord hath planted ; and as cedar trees beside the waters. He shall pour the water out of his buckets ; and his seed shall be in many waters ; and his kingdom shall be exalted. God brought him forth out of Egypt. He hath, as it were, the strength of a unicorn. He shall eat up the nations, his enemies, and shall break their bones ; and pierce them through with arrows. He couched, he lay down as a lion, and as a great lion ; who shall stir him up ? Blessed is he that blesseth thee ; and cursed is he that curseth thee !"

At this third disappointment of his hopes, the king

could no longer contain his indignation, but desired Balaam to "flee to his place." Balaam replied that he had protested from the first his inability to speak otherwise than the Lord should direct him. He was always ready to take to himself credit for implicit obedience and deference to the will of Jehovah ; while, in reality, he longed to second the malevolent purposes of Balak.

Before his departure he delivered a prophecy, relating to the future destiny of the Moabites :—"There shall come a star out of Jacob ; and a sceptre shall rise out of Israel ; and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession ; Seir also shall be a possession for his enemies ; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion ; and shall destroy him that remaineth of the city." This prophecy appears to refer to David and his victories, Some have imagined that it applies to the Messiah ; but I see no evidence to support that opinion ; and where such is the case, it is only doing injury to the best of causes, to attempt to support it by proofs which will not bear the test of examination.

The latter part of Balaam's prophecy appears to relate to the victories of Alexander : "And ships shall come from the coast of Chittim ; and shall afflict Ashur ; and he also shall perish for ever."

After the delivery of this prophecy, Balaam is recorded to have departed. "And Balaam rose up, and went and returned to his place." From the facts related in the subsequent chapter, it seems plain that, previously to his departure, he gave Balak advice, by which the ruin of the Israelites might be effected. He could not

curse, but he could *tempt*. Unhappily for the Israelites, they became the victims of this infernal counsel. They fell into the snare, and incurred the righteous judgment of God for their iniquitous conduct. Twenty-four thousand of their number perished.

Nor did the Midianites escape unpunished. “And the Lord spake unto Moses, saying, vex the Midianites, and smite them ; for they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi (the daughter of a prince of Midian) their sister ; which was slain in the day of the plague for Peor’s sake.” Peor, it will be remembered, was the place where Balaam last sacrificed, and delivered the prophecy just detailed. In the thirty-first chapter of Numbers, this matter is still more plainly alluded to. Moses sent an army of twelve thousand men, to “avenge the children of Israel of the Midianites.” After slaying all the men they brought the women and children prisoners to Moses. “And Moses was wroth ; and said unto them, Have ye saved all the women alive? Behold these caused the children of Israel (through *the counsel of Balaam*) to commit trespass against the Lord, *in the matter of Peor*.”

In the eighth verse of this chapter, the death of Balaam is announced :—“Balaam, also, the son of Beor, they slew with the sword.” His death was a notable instance of retributive justice ; for he met his fate in consequence of his own pernicious counsel. Of the death of Balak we have no account.

J. P. SMITH, LL.D., F.R.S.



# The Preacher's Homiletical Commentary.

## HOMILETIC SKETCHES ON THE BOOK OF PSALMS.

OUR PURPOSE.—Many learned and devout men have gone *Philologically* through this *TEHELIM* this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections :—(1) THE HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character; and the key, therefore, to unlock the meaning and reach the spirit of the words is a knowledge of the men and circumstances that the poet sketches with his lyric pencil—(2) ANNOTATIONS of the passages. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3) THE ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4) THE HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

No. CXLVIII.

### Genuine Praise.

“O SING UNTO THE LORD A NEW SONG,” etc.—*Psalm* xcvi. 1—9

HISTORY: This Psalm is a continuation of the series beginning at the ninety-fifth. It begins and ends in a manner corresponding to the ninety-sixth. Neither the author or the occasion can be determined with certitude. Uncritical and flip-pant expositors ascribe it, of course, to David, although it has phrases that are found in the book of Isaiah. (Isaiah lii. 10, lxiii. 5, lix. 16, xl. 10.) Indeed nearly all that lies be-

tween the beginning and the end which is taken from Psalm xevi, is taken from Isaiah. Such expositors, too, see the Messiah in language that has no reference to Him, and they are ever ready to vindicate the most im-precatory language of David, and make him out a transcendent saint.

ARGUMENT:—The psalm has three parts:—(1) (verses 1 to 3.) tells *why* God is to be praised, viz., because He has redeemed His

people in a wonderful way; the (2) (verses 4 to 6.) *how* that praise is to be expressed, viz., by every means in our power, the best that we can procure; (3) (verses 7 to 9.) by *whom* viz., by all creation."

ANNOTATIONS: Ver. 1.—"*O sing unto the Lord a new song.*" (See notes on Psalm xcvi. 1.) "*For He hath done marvellous things,*" etc. What were the "*marvellous things,*" which He did for His people? They were evidently wonderful deliverances, and how often in their history did He by "*His right hand and His holy arm*" get the "*victory*" over enemies that threatened their ruin, and dangers that beset them? (See Exodus xiv. 13., xv. 2.; 2 Chronicles xx. 17.)

Ver. 2.—"*The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen.*" When God delivered His people from the Egyptians Moses sung, "Thy right hand O Lord has become glorious in power, Thy right hand O Lord hath dashed in pieces the enemy." Their deliverance from Egypt, their expulsion of the Canaanites, their restoration from Babylonian captivity, all was by the "right hand" of God, and all was public, it was "*made known,*" in the "*sight of the*

*heathen,*" or as some render it 'before the eyes of the nations.'

Ver. 3.—"*He hath remembered His mercy and His truth toward the house of Israel, all the ends of the earth have seen the salvation of our God.*" All His interpositions on their behalf sprung from His "*mercy and His truth.*"

Ver. 4, 5, 6.—"*Make a joyful noise unto the Lord all the earth. Make a loud noise and rejoice, and sing praise. Sing unto the Lord with the harp,*" etc. "Shout unto the Lord all the earth, break out and sing. Sing to the Lord with the guitar, with the guitar and the voice of song. With trumpets and the clarionet, rejoice before the Lord the King."—Hengstenberg. "*With the voice of a psalm.*" "Jehoshaphat and Hezekiah celebrated their victories with psalms; psalms made glad the hearts of the exiles who returned from Babylon; psalms gave strength to the Maccabeans in their brave struggles to achieve their country's independence."—Perowne. On the night before His death, at the Last Supper, Christ and His disciples sang a psalm, Paul and Silas in prison sang psalms. And St. Paul exhorts those to whom he wrote to praise their God in "Psalms and hymns, and spiritual songs."

Ver. 7, 8.—“*Let the sea roar and the fulness thereof: the world, and they that dwell therein,*” etc. This passage corresponds with the last three verses of Psalm xvi. Instruments of human manufacture, however, thrilling and exquisite in musical power, are not equal to the expression of those emotions of praise that should swell and beat in every heart. The “sea,” the “world,” the “floods,” the “hills,” these must be pressed into the service. “These appeals to nature,” says Dr. Chalmers, “in their great departments—of the sea in its mighty amplitude, and the earth with

its floods and hills—form not a warrant but a call on Christian ministers to recognise God more in their prayers and sermons as the God of Creation, instead of restricting themselves so exclusively to the peculiar doctrine of Christianity. Do the one, and not leave the other undone.”

Ver. 9—“*Before the Lord: for He cometh to judge the world, and the people with equity.*” The reason is here given why the world should rejoice, it is that God approaches to set right the moral world. He cometh to “judge the world,” etc.

HOMILETICS:—Homiletically this Psalm may be employed to illustrate *genuine praise*, and two remarks in relation to the subject are suggested:

I. GENUINE PRAISE IS FOUNDED ON THE STRONGEST REASON. “*O sing unto the Lord a new song: for He hath done marvellous things.*” Why should man be so urgently called on to praise Him? First: Because of the extraordinary deliverance which was vouchsafed to him. The “*marvellous*” deliverances which He wrought on behalf of the Jewish people during the whole of their history, are (1.) Only specimens of *temporal* deliverances which He vouchsafes to all men to a greater or less degree. How few, if any, of the human race ever existed who have not been beset by perils and assailed by enemies, even from the cradle to the grave. Yet from these they have oftentimes been delivered, and that not unfrequently in a signal way. These deliverances are (2.) Only types

of *spiritual* deliverances which He vouchsafes to all who practically believe in His Son Jesus Christ. For such He has indeed done "*marvellous things*," emancipating them from bondage worse than that of Egypt or Babylon, from the bondage of ignorance, carnality, prejudice, and guilt. Unfallen angels should always sing praises unto the Lord, and they always do ; but we have no reason to believe that they have such deliverances to celebrate as we have. Secondly : Because all the extraordinary deliverances vouchsafed to him originated in the mind of God. "*His mercy*," "*His truth*," "*His righteousness*." As transgressors of His laws, and rebels against His government, men, instead of having any just reason for expecting deliverances have the strongest reasons to apprehend eternal bondage. It was of His free love and compassion that He interposed. Therefore "*sing unto the Lord a new song*." Surely, if the myriads of unfallen intelligences were to cease their praise, to lay aside their golden harps, it would be the duty of our race to take them up and sing on without a pause "unto Him that loved us and washed us."

Another remark we make in relation to the subject, is—

II. GENUINE PRAISE SHOULD BE RENDERED BY ALL WITH RAPTUREOUS ENTHUSIASM. First : By *all*. "*Make a joyful noise unto the Lord all the earth*." This means all mankind. Praise should not be confined to any class or country, it should be as wide as the race. Its spirit, like the tide in ocean should heave and swell, and rule the mighty mass. Genuine praise should be rendered, Secondly : By *all with joy*. "*All the earth make a loud noise, and rejoice, and sing praise*." True praise is not a ceremonial service, not an irksome duty, still less a moan



of sadness, it is the soul breaking out into the transports of delight. Genuine praise should be rendered, Thirdly : By all with *enthusiastic rapture*. Can there be stronger language expressive of enthusiasm than we have in these words? Here is the love not only calling upon the "*harp*," the "*voice*," the "*trumpet*," but upon the "*seas*," the "*floods*," the "*hills*," the "*world, and all that dwell therein*," as symbols by which to express the mighty force of its devout emotions.

“Ring out with horn and trumpet ring,  
In shouts before the Lord the King ;  
Let ocean with his fulness swing  
In restless unison.

Earth's round and all the dwellers there;  
The mighty floods the burden bear,  
And clap the hand in choral air,  
Join every mountain love.

Tell out before the Lord, that He  
Is come the Judge of earth to be,  
To judge the world in equity,  
Do right to realm and throne.”

KEBLE.

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## HOMILETIC GLANCES AT THE GOSPEL OF ST. JOHN.

[As our purpose in the treatment of this Gospel is purely the development, in the briefest and most suggestive form, of Sermonic Outlines, we must refer our readers to the following works for all critical inquiries into the author and authorship of the book, and also for any minute criticisms on difficult clauses. The works we shall especially consult are :—"Introduction to New Testament," by Bleek ; "Commentary on John," by Tholuck ; "Commentary on John," by Hengstenberg ; "Introduction to the Study of the Gospels," by Westcott ; "The Gospel History," by Ebrard ; "Our Lord's Divinity," by Liddon, "St. John's Gospel," by Oosterzee ; "Doctrine of the Person of Christ," by Dorner ; Lange ; Sears ; Farrar ; etc., etc.]

No. CX.

### The True Spiritual Life in Man.

"I AM THE TRUE VINE, AND MY FATHER IS THE HUSBANDMAN." etc.  
*John* xv. 1—8.

EXPOSITION :—After the words "*Let us depart hence*," it is likely that Jesus and the disciples withdrew from the upper chamber and directed their steps to Jerusalem, at the declivity which descended into the valley of Kedron, near to Gethsemane. Vines abound in this neighbourhood, and it may be that Jesus stopped at one loaded with branches, saw in it an emblem of the vital connection between Him and His genuine disciples.

Ver. 1.—"*I am the true Vine, and My Father is the Husbandman.*"

"The point of comparison between Christ and the vine is that organic union by which the life of the trunk becomes that of the branches. As the sap in the branches is that which they draw from the vine, so will

the life in the disciples be the life they will derive from Jesus glorified. This comparison might undoubtedly have been borrowed from any other plant. But the vine has a special dignity, resulting from the nobleness of its sap and the excellence of its fruit."—*Godet*. "*The true vine*." The word here translated "true," rather means original than genuine. Elsewhere Christ calls Himself the "True Bread," the "True Light," here the true (or original) "Vine." Other men from whose thoughts and spirit people may derive some kind of spiritual life are mere copies, imitations. He is the grand original. Or perhaps, He means this natural vine before Me is but a shadowy symbol of My-

self as a source of all true spiritual life. "*My Father is the Husbandman.*" Eternal Father, at once the Proprietor and Cultivator of the vine.

Ver. 2.—"*Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it (or cleanses) that it may bring forth more fruit.*" "Two classes of Christians are here set forth—both of them in Christ—as truly as the branch is in the vine; but while the one class bears fruit, the other bears none. The natural husbandry will sufficiently explain the cause of this difference. A graft may be *mechanically* attached to a fruit tree, and yet take no vital hold of it, and have no *vital connection* with it. In that case, receiving none of the juices of the tree—no vegetable sap from the stem—it can bear no fruit. Such merely mechanical attachment to the True Vine is that of all who believe in the truths of Christianity, and are in visible membership with the Church of Christ, but having no living faith in Jesus nor desire for His salvation, open not their souls to the spiritual life of which He is the source, take no vital hold of Him, and have no living union to Him."—*Brown.*

Ver. 3.—"*Now, ye are clean*

*through the word which I have spoken unto you.*" "*Ye,*"—My disciples in contradistinction to others. The vine dresser has two things to do—cut off the rotten and the redundant branches, and trim the others of all excrescences that may hinder growth. These disciples had been thus pruned or cleansed.

Ver. 4.—"*Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me.*" If I withdraw from you, you would die, if you withdraw from me you would wither and rot. We must remain in vital connection.

Ver. 5.—"*I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.*" Here is a repetition of what He had said before, and perhaps it is repeated in answer to some question which His previous remarks had started. "*For without Me ye can do nothing.*" Or better "separate from Me, apart from Me ye can do nothing." What can the branch produce cut off from the trunk?

Ver. 6.—"*If a man abide not in Me, he is cast forth as a branch, and is withered.*" When a branch is cut from the trunk of what service is it but to be burnt? And when a soul is detached

from Christ it is utterly worthless.

Ver. 7.—“*If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*” Here is a large promise—a promise to have whatever we ask for if we remain in vital connection with Christ.

Ver. 8.—“*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*” Fruitfulness, in spiritual virtues and usefulness is the grand end to be secured by this connection with Christ. This fruitfulness honours the Father.

HOMILETICS : —This beautiful passage suggests the following remarks in relation to the true spiritual life in man.

I. That man’s spiritual life is DERIVED FROM CHRIST. Religion is not a mere creed or form ;—it is a *life*, and the life is a “*branch*” of Christ’s life. It grows out of Him. The vital sap,—the spirit—comes from Christ as the Root, and runs through every branch, leaf and fibre. There is no true spiritual life where Christ’s spirit is not the inspiration. “Without me,” etc. It teaches :—

II. That man’s spiritual life is DEVELOPED IN FRUITFULNESS. “*Every branch in me that beareth not fruit he taketh away.*” The production of fruit is what is required ; it is not to pass off in foliage, and blossom,—it is to yield fruit. Unless we yield fruit we are worthless and doomed to destruction. What is the fruit ? “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” It teaches :—

III. That this fruitfulness is produced by THE JOINT AGENCY OF GOD AND MAN. First : *Man must seek an abiding connection with Christ in order to produce it.* “*The branch cannot bear fruit of itself, except it abide in the vine.*” Cut the branch from the tree, it will wither and rot. “*Abide in Me.*” Secondly : *God must act the part of the great husbandman in order to produce it.*



The mere abiding in Christ will not do of itself. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth that it may bring forth more fruit." He prunes: "Unto him that hath shall be given."

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## Sermonic Saplings.

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### Life lying Fallow.

"BREAK UP YOUR FALLOW GROUND."—*Hosea* x. 12.



THE first thing to engage our attention here is the figure under which a great principle is wrapped up.

The figure is that of "fallow ground." You know what it means. When land has lain for a considerable time untilled and unsown it is called "fallow." Such land is unproductive—or at least what it brings forth is the natural spontaneous vegetation of the earth. But in land lying "fallow" there is power, there is life which is latent. There is vital power in fallow ground to bring forth much more abundantly than it is actually doing. I mean by latent power—that the power exists—but does not manifest itself. The land might produce were it tilled and sown. Just as in all bodies there is latent heat—but of which you are not sensible till you call it forth. Take,

for example, two pieces of wood and rub them sharply together and you will excite the heat that is latent. You may feel it then. So till and cultivate fallow land—drop seed into it, break it up from its hard and mossy state, so that light and air shall come in contact with its under soil, and the effect will be seen in the springing corn—first the blade, then the stalk, then the fruit in the land.

We have said enough to explain the figure. Let us now seek the truth lying hid in this expression.

I. There is such a thing as the life lying “fallow.”

There is such a thing, nor is it very uncommon. The life of every man who is engrossed in pursuits that engage none of his highest faculties is fallow ground. When his spiritual powers are dormant, and his faith and hope regarding eternal things are never called into exercise, then, however busy he may be in some directions, his life is truly fallow ground. When his capacities of love, benevolence, and charity, when his higher human powers of philanthropy, when his interest in the well being and well doing of his neighbour or his race, when these great subjects never arrest his attention, nor excite his activity, then his life is fallow-ground. It is dead and fruitless, in regard to all that crowns human life with its truest glory and use.

Now look at the occupations of thousands in our land to-day. Multitudes are absorbed in the pursuit of wealth. Business opens up to them a career of practically boundless activity and offers many and great rewards to their ambition. And I need not say business is an honorable pursuit, if it is honorably followed. It is not against due diligence in their walks of life that I would raise my voice. But it is against that absorbing spirit of money-making to which multitudes sacrifice every thing else,

that a protest is to be made. There are many who are so eager in the pursuit of wealth, that they have no taste, nor disposition, nor leisure for other things. Even families are neglected, and children grow up, scarce knowing what the love of a father is, because the father's time and energy and whole heart are diverted into other channels. Home life, with its pure sweet joys is forsworn for the fiercer excitements and more thrilling ambitions of business. And what can we wonder, when home is neglected, that the spiritual life is also utterly uncared for? The whole tendency, indeed, of such a career is, to incapacitate for love, and faith, and spiritual hope. The man lives only for buying and selling and getting gain. How can he turn from the present certainties of £ s d to the dreams of a far-off immortality, to faith in things which no man can see, or touch, or handle, so as to make sure of them? And thus a whole world of pure and true and tender thoughts and hopes—the greatest and truest world indeed in which the soul of man can range—is never thought of, far less entered upon by multitudes. They have virtues, no doubt, they have zeal and unconquerable perseverance in pursuit of fortune—they have foresight and sagacity in regard to this world's occupations—but these virtues are only the stunted herbage of an untilled fallow. Their lives, as regards all that is divinest, and truest, are fallow ground.

Look, again, at the occupations of many others in the society of to-day. Born into positions where no absolute necessity compels them to seek a means of livelihood, they spend life in utter idleness, or in pursuits that merely fritter time away. Dress, gossip, novel-reading, are the only serious occupations of their time. When these fail *ennui* and tedium are their portion. They have

no absorbing theme to lift them out of themselves, no ennobling thoughts of the mystery of life, its greatness and earnestness—no hopes of immortality, no outgoing of the heart to God and Christ. Surely, with souls contracted by a life so narrowed and devoid of any generous or noble enthusiasm, their hearts are fallow ground.

Look at the lives of many more—How fallow do they lie! They may have wealth, position, intellect, or they may have little of these. But, with or without, they spend their time only in gratifying their own tastes and inclinations. Pleasure in its grosser and more vicious forms, or pleasure in its more refined and bewitching forms, for that they spend what they have to spend and live only for this purpose—to gratify self. No appeal on behalf of the injured sufferers of the human race can have any interest for such, or can induce them to sacrifice one gratification that they may help others. They are sunk in selfishness and are dead to every thing beyond their own pleasure and enjoyment. Their lives are fallow ground.

Now in all these cases, and how many such are there around us every day, we see people living without ever realising to themselves the real meaning of their existence. It is a life in which all the better parts of our nature are unexercised.

II. Beneath this surface life, lies a truer and deeper life in every one.

Just as in the untilled field there is power to produce greater abundance than it is now doing, if it was rightly cultivated and sown with seed. Where now you see rank weeds or stunted grass, there might be the heavy-headed stalks of corn bending before the wind. Even so, it is, regarding human hearts and lives. Strange as it

may seem, the most thoughtless and giddy, and irreligious of our kind, have something in them better than is seen. If we could tear from off them, the mask behind which they hide, we should discover that which might make us both weep and be glad. They are living only a surface life, a life without divine or human depth ; but beneath that surface life lie better feelings, affections, and ambitions than appear. In all of them there are undeveloped capacities of good. In all there are possibilities of love and faith, and high devotions to worthy aims. These are hidden dormant now but they are there.

I do not know a better proof of what I am saying, that every one has a depth of pure life within him, which does not appear in his ordinary conduct—than try to point to the universal power of stories which touch the deeper emotions of the heart. Take some of the Bible stories, and I think, it will be confessed, that their pathos and power are felt by all. Take the parable of the Prodigal Son, I do not think any one could read that, and not be moved. Or take the story of the Christian's Life, as told in "The Pilgrim's Progress," and see how it can interest, and enthrall, and arouses deep and true emotion. Or take many of the writings with which our literature abounds, in which heroic lives are pourtrayed, and deeds of love and faith are recorded, and see how they move to tears and thrill the reader with noble thought. Why do all feel the pathos of these narratives? Why do all ages, classes, and degrees of men and women weep or smile as the writer commands? You say it is the power of the writer. Yes, true ! But his power is such only because there is something in the hearts of all on which his power can lay hold. Without that something—which is the better nature, the noble nature of the reader



—the writer could produce none of these effects. And the author's power is just here, that he knows how to strike those chords in the human heart, which are hidden from the sight, and which are secret and unobserved by ordinary people.

Or to take another instance—there are circumstances which call out what is deepest within us—what lies hidden and dormant during our usual course of life.

Every man and woman, superficial as the outer life may be, has feelings akin to the Infinite—emotions having their source and centre in God—a clinging yearning for life which is the unconscious desire for Immortality. Now and then, in special circumstances, all this comes out. Flashes of the truer and deeper nature break forth. In the presence of extreme danger, men who have never shown religious feeling before, will eagerly grasp after God. Or when sickness leads down to the very verge of the grave, people before most careless, will seek for a clearer knowledge of the truth which is the life. In the midst of sublime scenes of nature, men will feel overpowered with awe, who before seemed devoid of reverence. When some terrible disaster occurs, the coldest and hardest hearts will be moved to sympathy. Now all these exhibitions of feeling are the outgoings of the true heart of man or woman. They are revealings of the great deep within us, whose fountains are broken up and unsealed by such circumstances. For we have all, and all men and women, superficial as their life may be, have true human and divine sympathies and affections. If we could but touch this secret spring, if we could but get down beneath this surface life, there are none whom we could not make respond to the love of God, none who would remain indifferent to the sorrows and distresses of

their fellows. But the misery is—that men and women though possessing the capacity of these nobler feelings, rarely try to live up to their inspiration. They are contented to live in the low level of a mere superficial life. They care not for the higher life that deals with things unseen, absorbed as they are in the certainties and pleasures of the present. So we pass on to say—

III. The surface life must be broken through, if the true life is to appear and have free play.

So long as life is frittered away, as we have been describing, so long the true life must be hidden or appear only fitfully at intervals. What then is to be done? If the man or woman is not to be lost—lost to all that is divine and truly great and good in life—this superficial, hollow and false life must be broken in upon. The ploughshare must crash through the crusted surface. The lacerating points of the harrow must be dragged ruthlessly over the fair seeming lies of which this fallow life consists. And, whatever be the sacrifice, it will be better for the man to endure it, than to live and die thus steeped in low cares and mere transient ambitions. Better for him to suffer the loss of all things, if that loss should make him rise to a truer and a higher life of sympathy with God and man. And God has many ways of breaking through the surface life, and of revealing to men their nobler destinies. Sometimes it is by bereavement, sometimes by sickness, sometimes by startling disaster. There is a true and touching story in the annals of the French nobility which illustrates what we say. A lady of noble birth, possessing fortune and friends, lived with her husband a life of perpetual pleasure.

“Careless,—but not impure—the joyous days  
Passed in a rapturous whirl, a giddy maze.”

But a fearful calamity brought this scene of continual festivity to a sudden close. One day, when hunting, the lady's horse leaped a deep ravine, and in doing so, fell and was killed, the lady herself being terribly crushed. She was carried home, and lay for weeks hovering between life and death. At last, her strength began to return, but she was told that all her life long she would remain an incurable cripple. At first, the thought was intolerable—that she who had been so proud of her beauty, should be for ever disfigured, that she who had led the way in every pleasure, should be helpless now ever to join in it. She could have wished for death rather. But, bye-and-by, better thoughts came. God blessed her affliction, her disappointed and frustrated life turned in a new direction, and when strength had sufficiently returned, she devoted her whole time, with her husband, to the care of the sick, and poor, and especially of the incurable sufferers. The house which before had witnessed so much festivity was turned into a hospital. The old surface life of gaiety, and mirth, and thoughtless pleasure, was broken through by the rude ploughshare of disaster, and the better, richer, deeper life, that before had been neglected, now manifested itself in deeds of heavenly mercy and tenderness.

But, sometimes God has gentler modes of breaking up this false, superficial life, and leading to a truer and nobler destiny. It is not always by outward disaster, but often by inward change, that God effects this transformation. He sends forth His Holy Spirit into our hearts, to stir their dormant life into activity. And that Spirit begets new convictions in the mind. Revealing the poverty and waste and sin of a selfish life, of a frivolous life, of a mere worldly life, He reveals also the

glory of a Christly life. He makes the unseen things of the spiritual world appear in their true grandeur and importance. He shows the beauty of love, and faith, and hope in Christ. He “convinces of sin, of righteousness, and of judgment to come.” And so, when the mind comes thus under the Spirit’s power, new thoughts, noble resolutions, strong purposes are begotten in the soul. “Old things are passed away, behold, all things are become new.” This is what we mean by regeneration—when a man is brought by the Spirit of God to see the utter nothingness of life apart from God, and the infinite glory of the life “hidden with Christ in God.” This is conversion, when a man is turned from the lies and inanities of a worldly life, to seek the righteousness of God in Christ. This is salvation and redemption, when a man gives up living for self, and begins to live for God and for his fellows. This is heaven in its deepest essence—heaven begun on earth—heaven foretasted here. When we realise that earth has no power to slake our thirst, but that Christ is all that the soul needs for supremest joy. And all this wonderful change is often wrought by the simple influence of the Divine spirit.

Brethren, need I say, “resist not the Spirit,” “quench not the Spirit?” He is striving with you, has long striven, to work a work that shall lift you from earthly mindedness, from the feverish ambitions and cares of this life, to the peace and tranquil joy of the divine life. He is seeking, has long sought to break up the hard crust of your “fallow” life, and to make you bring forth the fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

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## *Germes of Thought.*

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### THE PREACHER'S FINGER-POST.

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#### Notes on the Epistle to the Colossians.

REFERRING our readers for all historical and critical remarks about this Epistle to the able Commentaries of Lightfoot, and Ellicott, and to Farrer's more recent "Life and Work of St. Paul," it is nevertheless necessary to carry into and throughout our consideration of the entire Epistle, what was its main purpose. Throughout St. Paul is dealing with the twofold evil that had arisen in the Colossian Church — an error half Judaic, half Gnostic—an error that was theological and practical. It arose from the wrong conception of matter as inherently evil, and as de-

manding intervening mediators between the material system of things and God; and as making abstinence from contact with material things, as far as might be possible, very incumbent on the godly. This error has its modern analogies in Sacerdotalism, and in Pietism. To combat the error then and now the *Plenitude of Christ* must be preached; Christ the Fulness; therefore the all-sufficient Mediator, therefore too the all-sufficient Consecrator of the material system. The errors of the Ritualist, and of the Recluse are both met by this great fact.



## No. I.

## The Apostolic Salutation.

"PAUL AN APOSTLE OF JESUS CHRIST BY THE WILL OF GOD, AND TIMOTHEUS OUR BROTHER. TO THE SAINTS AND FAITHFUL BRETHREN IN CHRIST WHICH ARE AT COLOSSE: GRACE BE UNTO YOU, AND PEACE, FROM GOD OUR FATHER AND THE LORD JESUS CHRIST."—*Col. i. 1—2.*

Pondering this salutation we ask about it three questions: I. WHAT IT REVEALS ABOUT THE APOSTLE? It indicates, First: *His dignity*. "An Apostle by the will of God." This was a title, (1.) *Divinely* derived; (2.) *Directly* derived from God; (3) abundantly *justified*. (a) By supernatural visions, and experiences. (b) By seals of success. This title was used here, though not in his salutations to all the Churches, because here (1) He was dealing with error and erroneous teachers, and so needed a claim of authority. (2) He was personally an entire stranger to the Colossians. (3) He writes from prison and it was well he should remind himself and them of

his true dignity. He was a prisoner, yet none the less an Apostle.

"You may break, you may shatter  
the vase if you will,  
The scent of the roses will cling  
to it still."

This salutation indicates, Secondly: *His condescension*. "Timotheus our brother." He was no fellow apostle, yet his brother: he was his boyish, not to say childish convert, yet his brother. Great souls never patronise; they elevate true men of whatever station or age into brotherhood with them." The Greatest said, "I have called you not servants but friends." "He is not ashamed to call them brethren."

II. WHAT IT IMPLIES ABOUT THE CHURCH? It recalls to us (1) *Its locality and its associations*, One

of the historic churches in the valley of the Lycus: the town too had been famous though its glory was waning. Xerxes and Cyrus had made it famous. But Paul's letter has made its name known where Xerxes and Cyrus have never been heard of. (2) *Its character.* This indeed ought to be the character of every church. For its members were (a) "*Saints.*" The Old Testament description of Israel thus applied to Christians to indicate its union to God, its conservation. (b) '*Faithful brethren,*' indicating their union to each other. All free-masonries, guilds, etc., are but hints of what the Church is meant to be in this aspect of it.

III. WHAT IT SUGGESTS ABOUT TRUE BLESSEDNESS? "Grace and peace," is Paul's customary greeting, it is a blended Greek and Hebrew salutation. It expresses the Apostle's best wish for a Church. What

is it? First: "*Grace.*" It is a Greek thought christianised. It takes the conception of grace of form, of gesture, of tone, into the spiritual realm. It has on Paul's pen and lips two meanings. (a) It is to be *enjoyed* as the attitude of God in Christ towards men. It is thus the Divine pity, gentleness, favour; the bearing of a forgiving, condescending, loving God. That is Infinite Grace. (b) It is to be *possessed* as the spirit of a Christian. It is thus "the grace of life,"—moral beauty, spiritual loveliness. It is the indwelling in human character of more than all that the Greeks conceived in their "Three Graces." Second: "*Peace.*" It may include (1) Freedom from *persecution*. Then a great desideratum. (2) Absence of internal *dissension*. This was the one main purpose of his letter. (3) *Inward calm of heart, and quiet confidence in God.* This is ideal

peace : Christ's peace, and the wish of Paul is the gift of Jesus for He said "My peace give I unto you."

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### The Mutual Property and Purpose of Good Men.

"AND LET OURS ALSO LEARN TO MAINTAIN GOOD WORKS."—*Titus* iii. 14.

These words present to us two subjects for thought :

I. THE MUTUAL PROPERTY OF GOOD MEN.—"*Let ours*" that is, those who were with St. Paul and Titus in Crete, "calling upon the name of Jesus," and not only they for in Paul's mind all genuine disciples of Christ belong to one another. There is a sense, a sublime and inspiring sense in which each Christly man has a *personal* property in each. We all belong to one another, both the redeemed in heaven and the redeemed on earth. This being so, there should be

throughout the whole domain of good men, in all churches, creeds and lands, First : A mutual *appreciation*. Do not men universally value what they consider their property? Their tendency is to over estimate it, to appreciate it at more than its real worth, and the more valuable the property the higher the appreciation. But what property is so valuable as that of a Christly man whom you can call your own? Do you value property according to the service it can render you? No amount of material wealth can render you such high service as he. His wise counsels, his loving sympathies, his noble example, his earnest intercessions, his refreshing and ennobling influence are of more worth to you than the wealth of Empires. The father who can leave to his children one Christly man as their friend, leaves them a legacy whose value transcends all

worldly good. This being so, let there be a mutual appreciation amongst the good. Do not undervalue a good man. He is yours, yours to help you, to pray for you, whether he belongs to your race, church, country, creed or not. Alas, how common, un-Christ-like and absurd it is to undervalue good men, because they "are not of us." If they are good they are "ours," and we are theirs, and there should be a mutual appreciation. There should be throughout the whole domain of good men, Secondly : A *mutual accumulation*. In the world men are everywhere anxious to increase their property. The largest possessor struggles to possess more. "He heapeth up riches." Let this instinct of accumulation be directed to efforts to make more good men our own, to gain more genuine converts to Christianity. Christ says, "make to your-

selves friends of the mammon of unrighteousness," the unrighteous mammon, the meaning of which is, use your worldly wealth in order to get friends, and who are friends but the good? With the accession of every convert to goodness you will become richer.

These words present to us,—

II. The MUTUAL PURPOSE OF GOOD MEN. "Let ours also learn to maintain good works." What are good works? (1.) Not works *that are purely in conformity with the letter of duty*. A man's actions may be in strict accord with the written precept and yet have no goodness in them. (Witness the young man in the gospel, "All these things have I kept.") Mechanical obedience is no obedience at all. On the contrary, it is moral disobedience. (2.) Not works *that society always esteems as good*. Many *bad* works

society often esteems as good. To build churches, endow hospitals, provide asylums for the poor and the outcast, and schools for the ignorant, society universally would esteem such works as pre-eminently good, albeit there may be no goodness in them. They may all have their root in vanity, ambition or selfishness in some form or other. On the contrary, society often esteems good works as bad. The works of the great spiritual reformers of the world, men who spoke in thunder against popular beliefs, prejudices and customs, men who strove "unto blood against the sins" of their age, these men's works were esteemed so bad that they were persecuted even unto martyrdom. What then are good works? Works that grow out of supreme love to God, and tender and disinterested sympathy with man. No other works are good.

*"Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing."*

To "maintain good works" then is the supreme purpose of all good men. In this they are all united. Most earnestly does Paul urge this. In all his pastoral Epistles, embracing only thirteen chapters, we have no less than *eight* special exhortations to be earnest and zealous in good works. Why is the maintenance of good works so transcendantly important? First: Because they are essential to the *building up of a true moral character*. A good character is not built up by ideas, however true and scriptural, nor by emotions however pure, glowing and profound, but by works. It is only as the purest ideas and feelings are embodied in actions that they become part of the character. A good character



is made up of good habits, and good habits are made up of good deeds. Man's happy destiny depends on a good character, for out of such character his paradise will bloom. Secondly : Because they are necessary *to the spiritual reformation of mankind*. It is only as our conduct confirms the doctrines that our lips declare, that our ministry gains a reformatory force. Eloquent sermons, pious talkings, liturgical devotions and religious observances can never convert the world. The divine "word must be made flesh," and bloom and beam in good works before the great work of spiritual reformation can be effected. Thirdly : Because they are the *only genuine test of Christly theology*. No theology however elaborate and scriptural is of any value unless it runs into good works. "Faith if it hath not works is dead being alone." "Show me your faith by your works." Good works prove a good

theology, aye and illustrate it and enforce it as well. Indeed good works are essential to the understanding of a sound doctrine. "He that doeth the will of God shall know the doctrine."

CONCLUSION: In the light of this subject how unreasonable does *sectarianism* appear. If all good men have a personal property in one another, why should they separate? Why should they contend with one another? Would not a man of the world who disparages his property be esteemed a fool? A much greater fool would that good man be who depreciates a brother saint. But a genuinely good man, methinks, never does this. All sectarians are only nominally good, religious charlatans. In the light of this subject also we see the reason why the Church is so *ineffective* in its efforts to reform the world. It is its lack of good works,

## SEEDS OF SERMONS FROM THE MINOR PROPHETS.

### MALACHI.

[If the Bible as a whole is inspired, it is of vast importance that all its Divine ideas should be brought to bear upon the living world of men. Though the pulpit is the organ Divinely intended for this work, it has been doing it hitherto in a miserably partial and restricted method. It selects isolated passages, and leaves whole chapters and books for the most part untouched. Its conduct to the Minor Prophets may be taken as a case in point. How seldom are they resorted to for texts! and yet they abound with splendid passages throbbing with Divine ideas. It is our purpose to go through this section of the Holy Word; selecting, however, only such verses in each chapter and book as seem the most suggestive of truths of the most vital interest and universal application.]

**MALACHI**—which means messenger; the last of the Hebrew prophets, is a man whose personal history is wrapped in utter obscurity. He is supposed to have lived after Haggai, and Zechariah, and was contemporary with Nehemiah. It is likely that he occupied a relationship to Nehemiah somewhat analogous to that which Haggai and Zechariah sustained to Zerubbabel. The general opinion is that he flourished about the year 420, B.C. This was that brilliant period in Greece in which flourished some of its greatest men. Cimion, son of Miltiades, distinguished as a commander: Pericles the greatest of Athenian statesman, under whom Athens attained a splendour that made her the wonder and admiration of all Greece: Phidias, the celebrated sculptor, and a host of distinguished artists; Simonides and Pindar, eminent lyric poets: Æschylus, Sophocles, and Euripides distinguished dramatists; and Herodotus who has received a title really due to Moses, the "Father of History."

#### No. CCCLIII.

#### The Profession and the Practice of Religion.

"A SON HONOURETH HIS FATHER,  
AND A SERVANT HIS MASTER: IF  
THEN I BE A FATHER, WHERE IS  
MINE HONOUR? AND IF I BE A  
MASTER, WHERE IS MY FEAR?  
SAITH THE LORD OF HOSTS UNTO  
YOU, O PRIESTS, THAT DESPISE  
MY NAME. AND YE SAY, WHEREIN  
HAVE WE DESPISED THY NAME?  
YE OFFER POLLUTED BREAD UPON  
MINE ALTAR; AND YE SAY, WHERE-  
IN HAVE WE POLLUTED THEE?  
IN THAT YE SAY, THE TABLE OF  
THE LORD IS CONTEMPTIBLE.  
AND IF YE OFFER THE BLIND FOR  
SACRIFICE, IS IT NOT EVIL? AND  
IF YE OFFER THE LAME AND SICK,

IS IT NOT EVIL? OFFER IT NOW  
UNTO THY GOVERNOR; WILL HE  
BE PLEASED WITH THEE, OR  
ACCEPT THY PERSON? SAITH THE  
LORD OF HOSTS. AND NOW I  
PRAY YOU, BESEECH GOD THAT  
HE WILL BE GRACIOUS UNTO US  
THIS HATH BEEN BY YOUR MEANS:  
WILL HE REGARD YOUR PERSONS?  
SAITH THE LORD OF HOSTS."  
—*Malachi*. i. 6—9.

The subject of these words is the profession and the practice of religion; and they suggest two thoughts—

I. The profession and the practice SHOULD ALWAYS BE IN ACCORD. "A son honoreth his father and a servant his master." This is stated as a fact. The son here, of course must be supposed to be

worthy of the name son. There are some offspring who are destitute of natural affection. What Aristotle of old said, will be endorsed by all thoughtful men. "A son must always be his father's debtor because he can never repay him for those greatest of all benefits, birth and upbringing, and in these the fathers resemble God." This being so, and you Israel are "My son, My firstborn," a relationship which you profess, "where is Mine honour?" If the language is, as some suppose, specially addressed to the priests, the appeal gets new emphasis. The idea is, you profess to regard Me as your Father, and your Master, and you should, therefore, in your life treat me with honor, reverential fear, and loyal devotion. "Why call ye Me Lord, Lord, and do not the things that I say?" Any discrepancy between our profession and our practice is morally unnatural. Our conduct should accord with our creed, our deeds with our doctrines.

II. The profession and the practice are OFTENTIMES AT VARIANCE. The priests to whom these words were addressed practically contradicted their profession, they called Him Father and Master, and yet see how they treated Him in their sacrifices in the temple. Look at them in their offerings. They showed First :—A *lawless* spirit. "Ye offer polluted bread

upon mine altars." This is directly contrary to the law as given in Deuteronomy. "If there be any blemish therein as if it be lame or blind, or have any ill-blemish, thou shalt not sacrifice it unto the Lord thy God." "The sin with which the priests are charged is that of polluting God's altar by offering beasts not ceremonially clean, unfit for sacrifice. Any beast was passed as good enough for sacrifice, the lame or blind, that had become useless for work, sick or torn, the beast that was dying on its feet and could not be used for meat, or that which had been stolen, and so marked that it would not sell, anything, in short, that could serve no other purpose was good enough for God. His courts had the appearance of a knacker's yard." They showed in their offerings. Secondly: A *niggardly* spirit. Not only were they polluted, which is contrary to ceremonial law, but they were worthless: blind, lame, wretched skeletons, were the beasts offered, worth nothing in the field or the market, mere refuse. "A cheap religion," says one, "costing little is rejected by God, worth nothing: it costs more than it is worth for it is worth nothing, and so proves really dear." God despiseth not the widow's mite but He disdains the miser's gold. They showed in their offerings—Thirdly: A *capitious* spirit. They say "Wherein

have we despised Thy name?" "Wherein have we polluted Thee"? So blind and so insensible were they to moral propriety that they insulted the Almighty even in their formal efforts to serve Him. They showed in their offerings Fourthly: A *thoughtless* spirit. "Offer it now unto thy governor will he be pleased with thee, or accept thy person, saith the Lord of Hosts? And now I pray you beseech God that He will be gracious unto us: this hath been by your means. Will He regard your persons? saith the Lord of Hosts." This sentence is ironical: ye dare not go before your governor with such presents: but come now I pray you, enter God's presence and use your stock phrase of supplication (Num. vi. 25.) that He "would be gracious unto us." Will he regard your persons? How many who profess God to be their Father and their Master, act out even in their religious services this lawless, niggardly, captious, thoughtless, spirit.

Herein there is the discrepancy between profession and practice. But alas how common is it.

With lip we call Him Master,  
In life oppose His Word,  
We ev'ry day deny Him  
And yet we call Him Lord!

No more is our religion  
Like His in soul or deed,  
Than painted grain or canvas  
Is like the living seed.

In the balance we are weigh'd,  
And wanting we are found,  
In all that's true and Christly  
The universe around.

CONCLUSION.—A fact narrated to me by the late Rev. Dr. Leif-child some years ago, affords a striking illustration of the discrepancy between profession and practice in religion. He told me that there was an old lady in his church, very wealthy, and very loud in her professions, and apparently very enthusiastic in her devotions, but whose contributions for religious purposes were of the most niggardly kind. One Sunday in singing a hymn with which they closed the service of the Lord's Supper, she being near to the table, he observed her as the deacons were going round according to their custom collecting subscriptions for the poor. It so happened that the verse they were singing at the time the deacon came to her with the plate was—

"Were the whole realm of nature mine,  
That were a present far too small,  
Love so amazing, so Divine,  
Demands my heart, my life, my all."

No one, in the whole congregation seemed more hearty in shouting out those words with their voice than she. Meanwhile the deacon held the plate right under her eye but she let it pass without enriching it by even a copper.

## Wrong Worship.

"WHO IS THERE EVEN AMONG YOU THAT WOULD SHUT THE DOORS FOR NOUGHT?" etc.—*Malachi* i. 10—14.

The subject of these words is wrong worship, and they suggest the following remarks.

I. That WRONG WORSHIP IS WORSE THAN NO WORSHIP AT ALL.

"Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on mine altar for nought. I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand." Kiel gives a version more in accordance with the original. "O that there were one among you, who would shut the doors, that ye might not light mine altar to no purpose! I have no pleasure in you saith Jehovah of Hosts, and sacrificial offering does not please me from your hand." "As if," says Dr. Dods, "God were to say it were far better that the temple were shut than that such profane and fruitless worship were carried on in it. (*Isaiah* i. 12.) Better that you and your offensive beasts be together shut out of the temple, and that no smoke ascend from the altar, since all such offerings as you present are offered in vain. The Hebrew word translated 'for nought,' is the etymological equivalent of gratis: but the meaning

here is not 'without reward' but the closely allied, secondary meaning without result: it is not the mercenary but the fruitless character of the services which is pointed at." There is a deal of wrong worship in the world, not only in heathen regions but in Christendom, not only in Popery but in Protestantism, not only in the Church but in Dissent. Some of the hymns are not only gross but blasphemous, and the prayers, too, are repugnant alike to reason and conscience. No worship is a thousand times better than wrong worship. Wrong worship insults the Infinite Father, and degrades the human soul. Another thought suggested is:—

II. That WRONG WORSHIP WILL ONE DAY BE PRACTICALLY REPUDIATED. "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles." A modern expositor expresses the idea thus,—“Since, ye Jewish priests and people ‘despise My name,’ I shall find others who will magnify it. (*Matt.* iii. 19). Do not think I shall have no worshippers because I have not you, for from the east to the west My name shall be great among the Gentiles, (*Isa.* lix. 12.; lxvi. 19, 20), those very peoples whom ye look down on as abominable. “And a pure offering,” not the blind, the lame, and the sick,



such as ye offer. "In every place," implies the catholicity of the Christian church (John iv. 21-23; Tim. ii. 8). The incense is figurative of prayer (Ps. cxli.); (Rev. viii. 2.) Sacrifice is used metaphorically of the offering of a "broken and contrite heart." This period (1) Though far in the future, *is certain to dawn on the world.* God hath promised it, and it is "impossible for Him to lie" "And the Gentiles shall come to Thy light and kings to the brightness of Thy rising. Then thou shalt see and flow together, and Thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee" (Isa. lx. 3—5). This period (2) *Will exclude all false worship.* It will be in "every place." No room for the knee in the temple of the false worshipper. Neither in this mountain nor in that mountain shall ye worship the Father. "God is a spirit and they that worship Him must worship Him in spirit and truth." In this period (3) *All human souls will be blended in love and devotion.* "No more divisions." "Thy name shall be great among the heathen." He will be the great centre around which all souls will revolve, from which all will draw their heat, their light, their harmony. We infer from the passage:—

III. THAT WRONG WORSHIP IS SOMETIMES RENDERED EVEN BY THE

## RELIGIOUS TEACHERS OF MANKIND.

"But ye have profaned it, in that ye say, the table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible." From these words we learn that these priests made worship appear (1) *Contemptible.* Perhaps these priests did not literally say the Lord's table is contemptible, but in their acts they declared it. Is the word "contemptible" here intended to express the feeling of the priests themselves? Some have considered it as referring to the revenue which the priests drew from their services at the altar. The beasts which were brought for their offering were so poor and wretched, that the flesh which fell to their share for food was so poor that they could not eat it, it filled them with disgust, it was contemptible. As if they had said, the reward which we have for our services at the altar is truly contemptible. But this view can scarcely be accepted, inasmuch as they themselves accepted those worthless animals for sacrifice. It rather means that they had made worship appear contemptible to others, that their services had brought worship into contempt. How often do the religious leaders of mankind, by the crudity of their thoughts, the narrowness of their creeds, the worldliness of their spirits, bring religion into popular

contempt. These priests made worship (2.) *Burdensome*. "Behold what a weariness is it," etc. This is not, alas, an uncommon occurrence; religious leaders, perhaps the majority of them, have in all ages, by their hoary platitudes, their vain repetitions, their long, dull, prayers, their monotonous tones, their prosy twaddlings, made their hearers often exclaim, "behold what a weariness is it!"

In truth, religious service is a weariness to all who have not their hearts in it. Dr. Pusey well remarks. "The service of God is its own reward. If not, it becomes a greater toil, with less reward from this earth than the things of this earth. Our only choice is between love and weariness." Further, it is suggested:

IV. That WRONG WORSHIP EVER MORE INCURS THE JUST DISPLEASURE OF HEAVEN. "But cursed be the deceiver," etc. He is here called the deceiver, who has the means of presenting a valuable sacrifice, and yet presents a worth-

less one. He "hath in his flock a male," something that is valuable. It is not the man who openly denies God, and who makes no pretence of serving Him that is here cursed, but the man who professes to serve Him and yet is destitute of the true spirit of devotion. He who offers to Him the mere dregs of his time, his strength, his means, virtually presents that "polluted bread" upon the altar which is abhorrent to the Almighty.

CONCLUSION: Let all eschew vain worship, a worship that may be either the worship of a *wrong* god, some idol, or the worship of the *right* God in a *wrong* way. Let those of us who presume to be the religious leaders of our race, take care that we do not bring public worship into contempt; and by our lack of spiritual vivacity and the exciting inspiration of true devotion, cause the people to exclaim "behold what a weariness is it."

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## HOMILETICAL BRIEVIARIES.

No. CCCXCIX.

**The Error in Substituting the Human for the Divine  
in Religious Teaching.**

"HOWBEIT IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES  
THE COMMANDMENTS OF MEN." *Mark* vii. 7.

This verse and the preceding one is a quotation given substantially from the Greek version of Isaiah. The word "commandments" here does not mean the same as the word "commandments," in the next verse, the commandment of God. They are taken from two different Greek words which have not exactly the same significance. The subject of this verse is the substitution of the teaching of man for the teachings of Christ, and in relation to this subject we offer two remarks: I. It is an error TERRIBLY PREVALENT. All creeds and all theologies, what are they, but "the commandments" and the teachings of fallible and errable men? What is called Christian theology is no more the Gospel than astronomy, the stars; physiology, life; or botany the vegetable kingdom. Compare the *doctrinal* teaching of theology with the *doctrinal* teaching of Christ, and the *ethical* teaching of theology with the *ethical* teaching of Christ, and how vast the difference! The teaching of the Scribes and Pharisees consisted in the putting of their own opinions in the place of God's truth. And to what a fearful extent is this the case with the religious teachers of England to-day! In what Church, or sect do we have the truth as "it is in Jesus" brought out in all its sublime freshness and force? What are called the churches live in the atmosphere of human ideas and they are the miserable caricatures of the Divine ideal. II. It is an error DESTRUCTIVE OF TRUE WORSHIP. "In vain do they worship." The Scribes and Pharisees, worshipped with the greatest punctuality and regard to external order, but their worship was vain, unaccepted of heaven and morally worthless. There is much of what is called worshipping in all conventional churches, what singing, what praying, what confessing. But how much of all this is real! How much is merely occasional and not constant, formal not spiritual, hypocritical not sincere! Who can

trust a Christ that is given to you in human ideas with unbounded confidence, or have supreme love to a God presented to you in human ideas? Wherever in religion the teaching of men is substituted for the teaching of Christ, there can be no true worship. "In vain do they worship Me, teaching for doctrines the commandments of men."

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No. CCCC.

### The Unique Man.

"WHAT MANNER OF MAN IS THIS?"—*Mark* iv. 41.

"What manner of man?" He is a Man then, possessing the form, the attributes, the natural tastes, appetites, necessities of man, and yet a man differing in points most striking and salient from any that ever appeared before Him, or has ever appeared since. Some of these points will appear when *marking His conduct in certain of His fundamental relationships*. I. Look at Him as a MEMBER OF A FAMILY. Though He did not sustain all the relations in family life that multitudes of men sustain, such as husband, father, notwithstanding He was a Son and Brother, and His conduct in these relationships was governed by a principle unlike that which has governed all other sons and brothers. What was that? Esteeming them in proportion to their *loyalty to the Divine will*. His words assert in its strongest form the truth which we all acknowledge, that though natural relationships involve duties which must not be neglected, spiritual relationships, brotherhood in a great cause, devotion to the Great Father, must be *supreme*, and that when the two clash (as in the case supposed in x. 37), the latter must of right prevail. He regarded natural kinship as something almost too insignificant in the presence of the spiritual. His regard for His parents and His brothers was not governed by the instinct of consanguinity, but by the recognition in them of loyalty to the will of heaven. Is not this unique in family relationships? Where are the sons and brothers that act upon this principle? And yet does not such a principle commend itself to our reason and our conscience? How blest society would be if men were loved and honoured just in proportion as their lives are regulated by the will of the eternal Father. "What manner

of man then is this" who acted with this sublime singularity?—

II. Look at Him as a WORSHIPPER OF GOD. Observe—First: His conscious *oneness* with the Father. "I and my Father are one." He felt He was in the Father and the Father in Him. There was a common pulsation, a common purpose, a common life. He felt that the Father was nearer to Him than nature, that He was the all in all of His being. "I am alone yet I am not alone for the Father is with Me." Is not this consciousness *unique*? Where are the men who feel this vital oneness with the everlasting Father? Observe Secondly—The *peculiarity of His prayers to the Father*. In His prayers (a) There is no confession of sin. The ordinary prayers even of the best of men contain much of this. (b) There are no appeals for forgiveness. The prayers of the best of men are full of this petition, and Christ Himself taught us to use it, "Forgive us our debts." But He had no debts, "He did no sin, neither was guile found in His mouth." (c) There are no entreaties for a higher life. He does not ask for higher virtues, to be more in conformity with the Divine will. There is not a breath of personal interest in any of His prayers. They glow and throb with the spirit of universal philanthropy. The grand burden of all His prayers for Himself and others was the reign of the Divine will in human souls. "What manner of man is this" to have acted thus in relation to God? Did ever other man feel and act thus? We know of none.—III. Look at Him as a TEACHER OF RELIGION. "Never man spake like this man." Whilst He excelled all other religious teachers in His naturalness, suggestiveness, spirituality, tenderness, honesty, and authority, He was distinguished from all in this respect that He made Himself the grand subject of His teaching, He was constantly speaking about Himself. He was the great subject of His own teaching. Hence all He said was full of the "I." "I and My Father are one;" "I am the bread of life." "I am the resurrection and the life;" "I am the good Shepherd;" "I am the way, the truth, and the life;" "I say unto you." His discourses are in fact full of the "I." The reason of this is obvious. He had nothing greater to reveal; "in Him dwelt all the fulness of the Godhead bodily." He was the centre and circumference, the soul and substance of all truth.—IV. Look at Him as a REFORMER OF ABUSES. He lived in an age and country where abuses abounded, political and religious. The tyrannies of rulers, the hypocrisies, and crafts of priests. How did He deal with these as a Reformer? Reformers generally organise societies to expose and battle with abuses. But this did not He. He dealt with them personally, and by moral means. Whilst He denounced them in language most scathing, He inculcated moral principles



in the minds of His contemporaries, which He knew if they took root and grew would work off the wrong as vernal forces work off the withered foliage of winter in the forest. His method of reforming men was by indoctrinating them, and this is the philosophic and only true method. "What manner of man" is this, who tries to reform the abuses of the world, political, social, and ecclesiastic by the mere words of His mouth, who seeks to sweep all unjust governments, religious impostures, and social immoralities from the face of the earth, by instilling into the minds of men, quietly as the falling of the dew, a few principles of truth and right?—V. Look at Him as the OBJECT OF ENMITY. No one ever had more enemies than He. "He came to His own, and His own received Him not, and of the people there was none with Him." They wreaked their animosity on Him by deeds of violence, and words of insolence. How did He treat His enemies? Did He render evil for evil? No, "when He was reviled, He reviled not again." Instead of manifesting this spirit of retaliation He displayed the spirit of a magnanimous generosity. He lived, and toiled, and prayed, and endured for His enemies, "Father, forgive them, they know not what they do." "What manner of man is this"—who acts towards His enemies in a way which no other man ever did?—VI. Look at Him as a CITIZEN OF THE EARTH. As a man, He was of the "earth earthy." His body was composed of earthly elements, and supported by earthly elements. He required, like all other men, its sustaining fruits, its genial sunbeams, its refreshing streams, and its life-giving breeze. But look at Him in relation to this material nature. He acted as no other man ever acted. By a word of His mouth, He hushes its storms, He withers its trees, He scatters its diseases, He multiplies its provisions, He raises its dead. "What manner of man is this?" No other man ever did the like. Thus Christ was unique: separate from all other men. And that which distinguished Him, mark, were points of transcendent superiority. We can conceive of a man unique on account of his weakness or wickedness, his stature or his strength, but Christ is unique in all that is grand and glorious. He stands amongst the race like a majestic cedar amongst brambles, like the grand Amazon amongst muddy streams, the effulgent Sun amongst the twinkling stars.

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No. CCCCI.

**A Twofold Soul Sorrow.**

“FOR THOUGH I MADE YOU SORRY WITH A LETTER, I DO NOT REPENT, THOUGH I DID REPENT: FOR I PERCEIVE THAT THE SAME EPISTLE HATH MADE YOU SORRY THOUGH IT WERE BUT FOR A SEASON. NOW I REJOICE, NOT THAT YE WERE MADE SORRY, BUT THAT YE SORROWED TO REPENTANCE: FOR YE WERE MADE SORRY AFTER A GODLY MANNER, THAT YE MIGHT RECEIVE DAMAGE BY US IN NOTHING. FOR GODLY SORROW WORKETH REPENTANCE TO SALVATION NOT TO BE REPENTED OF: BUT THE SORROW OF THE WORLD WORKETH DEATH.”—2 *Cor.* vii. 8—10.

Our subject is a twofold soul sorrow, and the following facts will introduce it. First: *That the honest administration of Gospel truth often inflicts sorrow on its subjects.* The Apostle tells us here that he made the Corinthians “sorry with a letter.” He had written them a letter containing reproofs and admonitions and the document had made a painful impression on their hearts. The Gospel is a sword to cut, an arrow to pierce, a fire to burn. That hearer of an honest minister must be hardened indeed, whose heart does not at times experience the most poignant anguish. Secondly: *That the sorrow is of twofold distinct types.* The Apostle here speaks of the “Godly sorrow,”—the sorrow of the world which worketh repentance to salvation. Let us contrast those sorrows. I. The one is concerned with the PRINCIPLE of wrong the other with the RESULTS. Some groan under a sense of their sins because of the injuries which they have already inflicted upon them and the terrible doom to which they expose them. It is a selfish regret, an unvirtuous emotion. But others mourn over the moral wrongness of the act. They grieve, not because of the curse that has come or will come upon them, but because a moral enormity has been perpetrated. The sorrow of Judas represents the one, the sorrow of Peter the other. II. The one is concerned for OTHERS, the other for SELF. The “godly sorrow” or the sorrow according to the will of God seems to engulf all personal considerations. The claims of God, the interests of society, the good of the universe, these are the subjects that break open its floodgates, unseal its fountains. III. The one IMPROVES the character, the other DETERIORATES it. The “godly sorrow worketh repentance to salvation,” salvation from all that is corrupt in thought and feeling, from all evil tendencies and habits. Moral sorrows like waters at once cleanse, refresh, and fertilize.

But the other sorrow, the selfish sorrow does not improve the soul, nay it contracts and hardens it. The man who selfishly broods over his own ill doings, sinks into a miserable misanthrope, a desponding wretch. IV. The one issues in BLESSEDNESS, the other in MISERY. The "godly sorrow" need not be "repented of," for it brings a consciousness of forgiveness, a sense of the Divine favour, and a direction of the whole soul to all that is useful and divine. Over such sorrow there will never come repentance, but gratulation. "But the sorrow of the world worketh death." It leads only to remorse, despair and utter ruin.

CONCLUSION: In connection with the sketchy thoughts above, read Robertson's beautiful sermon in his work on Corinthians, which we regret not to have read before our sketch was written. How exquisite for example is the following paragraph:—"Sorrow is itself a thing, neither good nor bad; its value depends on the spirit of the person on whom it falls. Fire will inflame straw, soften iron, or harden clay: its effects are determined by the object with which it comes in contact. Warmth develops the energies of life, or helps the progress of decay. It is a great power in the hot-house, a great power also in the coffin; it expands the leaf, matures the fruit, adds precocious vigour to vegetable life: and warmth, too develops with twofold rapidity, the weltering process of dissolution. So, too with sorrow. There are spirits in which it develops the seminal principle of life; there are others in which it prematurely hastens the consummation of irreparable decay."

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## No. CCCCII.

### God's Voice in Nature.

"THEY HEARD THE VOICE OF THE LORD GOD WALKING IN THE GARDEN IN THE COOL OF THE DAY."—*Genesis* iii. 8.

Whether their ears as well as their hearts only heard God's voice does not much matter. It would have mattered if their ears and not their hearts had heard. They doubtless often heard him in the evening hour—the twilight which all the faiths of all cultivated nations have chosen as their special season of devotion. When they heard and when men now hear God's voice in garden, meadow, wood, of what does it tell? I. Of God's PRESENCE. Its clearest, plainest utterance is, "Lo God is here." Nature is a kingdom in which the king resides as well as reigns: a Home in which the Father dwells as well as which He supports. The blue bells peal their chime, "Lo, God is here," and the trees clap

their hands with "Lo, God is here." Not simply God *was* here piling granite mountains or burying a universe of seeds and germs, but all the products of creation is the produce of Divine thought. II. OF GOD'S POWER AND WISDOM. Of His *power*, "because that He is strong in power, not one flower or one star faileth." Of His *wisdom*, for the election of nature as well as the election of grace is Divine. III. OF GOD'S BOUNTY AND LOVE. There is profusion of life,—and there are the provisions not of strict justice, that gives only necessities, but of a love that gives luxuries. IV. OF MAN'S MORTALITY. The voice saddened Adam—it travelled like a thunder storm, some think—so it saddens man. For nature is a sepulchre as well as a shrine; it is covered with the emblems of destruction and death. "We all do fade as a leaf." V. OF MAN'S RETRIBUTION FOR BROKEN LAW. In the material realm there is a penalty for every broken law: and God's voice in nature suggests that it is so in the intellectual and moral realm. Its cry is, "Where art thou?" And law-breaking man is afraid.

*Bristol.*

URIJAH R. THOMAS.

No. CCCCIII.

### Our Comparative Ignorance and Knowledge of the Future State.

"BELOVED, NOW ARE WE THE SONS OF GOD, AND IT DOETH NOT YET APPEAR WHAT WE SHALL BE: BUT WE KNOW THAT, WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM; FOR WE SHALL SEE HIM AS HE IS."  
—1 *John* iii. 2.

THE sound of persecution is distinctly heard in the previous verse, "Therefore the world knoweth us not, because it knew Him not," "He was a light shining in darkness, and the darkness comprehended it not." Owing to this ignorance persecution arose; He and the world did not breathe the same atmosphere, did not live in the same world. His true disciples also are not known by the world; they have hopes and aspirations, and are governed by motives of which the world has no knowledge; therefore the world hateth and persecuteth them. Though exposed to sufferings, still they were the children of God, and a glorious future was before them. "Beloved, now are we the sons of God." I. OUR COMPARATIVE IGNORANCE OF THE FUTURE STATE.—"It doth not yet appear what we shall be." (1.) This arises partly from our inability to know the capabilities of our spiritual faculties. In the teaching of

the Saviour there appears to be a desire to impress upon the minds of men their greatness and value in the sight of heaven. Whilst going about doing good He came across many a wreck of humanity, characters expelled from society; persons whose moral home was sin and crime; still He treated them as persons who possessed qualities worth restoring, and taught them the truth that they had powers of almost endless capabilities. Our physical powers are unknown to us till they are developed; the power of endurance is almost incredible; the strength of the muscles can be wonderfully increased by constant exercise. We are comparatively ignorant of our mental resources. The young man when he left the plough had no conception of the eminence he has now reached among the thinkers of the age; he would have smiled incredibly, if any of his friends could have suggested the amount of knowledge and information he would obtain. But by industry, perseverance, and determination, his mental powers have been developed beyond even his most sanguine expectations. So it is impossible for us to know what we shall be; because the powers of the soul and spirit are not manifested to their fullest extent as yet. They must be engaged in unravelling the mysteries of eternity; they must be exercised in the solving of spiritual problems. There are certain limitations at present which confine and cramp our energies; when these are removed we know not what the extent of our powers will be. (2) "It doth not yet appear what we shall be," inasmuch as we are ignorant of the conditions of being in the future world. Evidently, for some wise purpose we are left in the dark as to the conditions of life in the future. The Son of Man, who was in heaven whilst on the earth, did not speak much about the heavenly life, only a few words about the Father's many dwelling places, and that the saints will be like the angels of God. One fact is clearly revealed, that we shall be *ourselves* there, death will not change us, as some suppose, so as to become angels, or something akin to them; we shall be ourselves, and our character transparent; all the folds we wrap around ourselves here shall be removed. We shall retain our individuality after entering the higher state. In the chain of being on earth there are different conditions and states. So hereafter. There are certain *negative* statements made in the Bible, such as there will be "no night there," no pain, no sin, no sorrow; so our activities will be greater, and our happiness more perfect than at present. There are also certain *positive* statements to the effect that the inhabitants are filled with love and purity; that the Lamb is the light of heaven, that the presence of God is enjoyed without a veil. Under those conditions, though it is beyond



our power to realize their full meaning at present, it is impossible for us to know how much we will be able to love God, to what extent we will be able to serve Him, and to what degree we shall put on His likeness.

II. THE LIMITED KNOWLEDGE WE HAVE OF THE FUTURE STATE.—“But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” (1) This knowledge is based on our present experience. If the fact of our sonship be established the result is inevitable. The great ambition of every Christian is to become Godlike in character; this goal is set before the mind, and all the man's efforts are to reach this high ideal. The great struggle of every renewed soul is to become free from the terrible power of sin; to cultivate a love for the righteous and the true; to nourish a passion for the holy and the divine. This is a standard worthy of the ambition and enthusiasm of all men, nothing higher than this can be set before us. The statement of the Apostle appears nobler, almost too good to be true, that we, who are so frail and imperfect, shall become like unto the Most High. Still our present experience goes to confirm the truthfulness of it. We are conscious of being nearer heaven than when we believed; our selfishness to a great extent has been destroyed; our humility is greater; our forgiving disposition is stronger; our sympathy with the pure and Christly is deeper now than a few years ago. We have been looking upon the Father's glory as it is reflected by the Son, and have caught a few rays of this unspeakable glory, and are being changed from “glory to glory.” If this process continue, we are certain that, “when He shall appear we shall be like Him.” (2) This truth is based on our present knowledge of God. Our character is moulded to a great extent by the influences surrounding us. We know not how much we are indebted to secret and invisible influences, for the mental habits we have formed. The books we read, the speakers we hear, and the persons with whom we mostly associate, either consciously or unconsciously to us, leave their impress on our minds, which is likely to become permanent. So when we enter the circle within, where Divine influences have their full sway, our character is moulded after the Divine image. Our knowledge of God enables us to have the fullest confidence that the work of transformation in our hearts will be carried on from day to day till it be completed. God's great heart is set upon this glorious work, to eradicate all the terrible effects of sin from our souls; His love will continually burn all the evil, and remove all the imperfections of our nature. It is impossible for us to have fellowship with God here without becoming daily more like unto Him. He moulds us

after His own likeness; in the future state we shall see Him as He is and this sight will change us to His own image.

CONCLUSION.—The important knowledge of to-day is to know, without the shadow of a doubt, that we are the sons of God: the consciousness that we have been carried over, by the Spirit, from the power of Satan to the kingdom of Christ Jesus.

*London.*

*CYMRU.*

## *The Preacher's Emblematory Helps.*

### SCIENTIFIC FACTS AS ILLUSTRATIONS OF ETERNAL TRUTHS.

#### **The Eagle, Emblem of a Divinely Loyal Soul.**

As the lion is the king of the beasts of the forest, the eagle is the prince of all birds. From the most ancient times, the Eagle has been universally regarded as the emblem of might and courage, and, like the lion, it has been fancifully invested with other attributes of greatness, such as men thought to harmonise with these. Its extraordinary powers of vision, the vast height to which it soars in the sky, the wild grandeur of the scenery amidst which it chiefly loves to make its abode, and perhaps also its longevity, have concurred to recommend it to poetic regard. It was associated

with Jupiter, in the Roman mythology; its figure on the standards of the Roman legions expressed and animated their confidence of victory. Amongst the various species of Eagles what is called the GOLDEN Eagle stands pre-eminent. This Eagle is about three feet or three feet and a half in length, and eight feet in spread of wing. This is the largest of European Eagles, and is found not only throughout Europe, but throughout almost the whole Northern hemisphere: it is amongst the birds of India, of the North of Africa, and of North America; and the savage warrior of the Rocky Mountains, as well as the Highland Chieftain glories in his Eagle plume. Al-

though occasionally seen in all parts of Britain, it builds its nest only in mountainous districts, carrying a few sticks and brambles to the inaccessible shelf of a rocky precipice, where the eggs are deposited almost on the bare rock.

In the Bible the Eagle is referred to in order to illustrate a variety of subjects, sometimes the *rapacity* and *bloodthirstiness* of the warrior. "Where the carcase is, there shall the Eagles be gathered," an undoubted reference to the Roman soldiers who were about to invade Jerusalem. Soldiers, like Eagles, have the devouring instinct and mission. David said of Saul and Jonathan, speaking of them as soldiers, that they were "swifter than Eagles." And referring to the Chaldean army, it is said that "their horsemen shall come from afar, they shall fly as the Eagle that hasteneth to eat." It is used to illustrate the *transitoriness of worldly wealth*. "Will thou set thine eyes upon that which is not? For riches certainly make themselves wings, they fly away as an Eagle towards heaven." It is used to illustrate the *haughtiness of the wicked*. "Though thou exalt thyself as the Eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Sometimes it is employed to illustrate God's pa-

*rental guardianship of the good.*

"As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him."

But whilst it is employed in the Bible to illustrate such subjects as these, one subject especially, it illustrates with great propriety and force; *that is the soaring instinct and faculty of the divinely loyal soul*. "They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles," etc. How strong is the instinct of the Eagle for ascending. The imperial bird is restless with its feet on the earth. When driven down by the tempest, it still keeps its wings expanded, watches the first gleams of sunshine and then towers heavenward again. So it is with all souls that loyally wait on the Lord. They yearn for ascension, they struggle upward. "My soul cleaveth to the dust, quicken thou me according to Thy word." "Oh, that I had wings like a dove, then would I fly away and be at rest." "Whom have I in heaven but Thee?" etc. They hunger for the sunshine of eternal purity and love. Not only has the Eagle the strong instinct for ascending, but the mighty faculty for upwardness. The Rev. J. G. Wood, the celebrated naturalist, says, concerning the lofty and aspiring

flight of the Eagle, "This bird soars, but can hardly be said to fly upwards. Its wings are outstretched, but not flapped. It holds them, to all appearance, motionless, but yet, as if impelled by some invisible force, winds its way spirally skywards until it is all but lost to human vision, and quite out of human reach." The *faculty* for flight is equal to the

instinct and does its work most easily. It is so in the moral ascension of a godly soul. No great effort is required, the work is easy. The soul that moves towards the "things that are above" moves according to the original laws and impulses of its own nature, flows with the moral tendency of the universe. By a mere volition it mounts upwards like the Eagle.

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## *The Preacher's Scrap-Book.*

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### Views of Life from Latin Authors.

MARTIALIS.

(Born A.D. 43. Died 104 A.D.)



*LABOUR expended on Trifles.*—It is disgraceful to a poet to make one's amusement difficult; and labour expended on trifles is childish. (Epig. ii. 86.)

MANILIUS.

(Uncertain Date.)

Labour even is pleasant. (Astron. iv. 155.)

OVIDIUS.

(Born B.C. 43. Died A.D. 18.)

*Music Lightens Labour.*—Even the miner, while clanking his chains, sings as he lightens his labour with untaught music: he too sings, who bending low on the oozy sand, drags the slow barge against the stream. (Trist iv, 1, 5.)

*Unceasing Labour.*—Thou, Sisyphus either pursuest or pushest forward the stone, that is destined to fall back again. (Met. iv. 459.)

*Necessity of Industry.*—Vessels of bronze become bright by use; magnificent dresses are made to be worn: houses abandoned to long neglect grow hoary with age. (Amor. i. 851.)

CICERO.

(Born B.C. 106. Died B.C. 43.)

*Past Labours.*—It is generally said, "Past labours are pleasant." Euripides says, for you all know the Greek verse, "The recollection of past labours is pleasant." (Fin. ii. 32.)

HORATIUS.

(Born B.C. 65. Died B.C. 8.)

*All must Labour.*—Life is accustomed to give nothing to man without a world of toil. (Sat. i. 9, 60.)

LUCRETIUS.

(Born B.C. 95. Died B.C. 52.)

*Vain Labours.*—A Sisyphus is seen by us every day; he it is who strives with mighty pains to get some high office, and always returns sad and disappointed. For to aim at high power, which is never reached, and to endure endless labour, what is this but to roll a vast stone up a hill, which straightway tumbles down again and swiftly reaches the level plain? (De Re Nat iii. 1008.)

VIRGILIUS.

(Born B.C. 70. Died B.C. 19.)

*Industry.*—The father of the gods himself did not desire that the art of cultivating the ground should be easily acquired; he was the first to turn up the soil by skill, whetting human industry by care, nor did he allow his reign to grow torpid by sluggishness. (G. i. 121.)

*Industry.*—Then various arts succeeded each other; persevering labour overcomes everything and pressing want in the midst of hard penury. (G. i. 145.)



TERENTIUS.

(Born B.C. 195. Died B.C. 159.)

*The achievements of Labour.*—Nothing so difficult but may be won by industry. (Heant iv. 2—8.)

CATULLUS.

(Born B.C. 87. Died B.C. 47.)

*The Pleasures of Rest after Labour.*—Oh, what is more sweet than when the mind, set free from care, lays its burden down; and when spent with distant travel, we come back to our home, and rest our limbs on the wished for bed? This, this alone, repays such toils as these? (V. xxxi. 7.)

### The Atonement.

For the great development of the idea of atonement, understood nakedly, as vicarious punishment we have to go to the new world. When the Spaniards conquered Mexico they found a gigantic and elaborate system of human sacrifices which exceeded all that had appeared in history. The annual ceremonies of sacrifice consumed several days, and the immolations of victims counted not by thousands but by tens of thousands. It was the function of the Mexican Government, and devolved upon what may be called the Home Office, to expiate the sins of the whole population of Mexico; and so radically was the sacrificial system made a state object that it affected even the foreign policy of the empire; and Montezuma, when he was asked by the Spanish General why he had omitted to conquer a certain independent republic, which was close at hand, replied that if this State were part of his empire he could not go to war with it; but that he must have captives of war for victims to his gods. The blood of human victims thus flowed in such torrents that not a single sin could escape expiation in the whole empire of Mexico, and the monarch as representative of the interests of his subjects, could point to most conspicuous success. But it was not only the quantity of the victims, but the refinement of the suffering, which showed the fructification of the original idea of atonement by the simple substitution. The Aztec ritual prescribed upon solemn festivals with horrible exactness, the most exquisite preliminary tortures. But the pains of imagination were also brought into requisition, the agonies of a long anticipation and of a

fixed prospective period, during which the victim lived with the certainty of a dreadful death before him. In one special case of annual sacrifice, the victim was solemnly devoted a year before hand, the day was known, the exact ceremony and process of the death was known, up to the very moment when life must vanish. But in the meantime the victim lived surrounded with delights, in the most delicate and refined luxury, amidst the pomp of retinue, the sweetness of music, the fragrance of flowers, and the incense of admiring crowds. He lived in the dreadful mockery of a kind of paradise, which he knew was to give place at an appointed moment to the most barbarous death, and in the meantime was to heighten, by the contrast of its present charms, the horror of the close. *Tantum religio potuit suadere malorum.* Such subtlety of cruelty was the issue of the idea that a mere substitution could be a sacrifice for sin; pain, due in justice to one, be escaped by simple transference to another.

J. B. MOZLEY, D.D.

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### Genuine Faith in Christ Independent of Miracles.

Now to make belief in Christ depend in a degree, upon the fact that He wrought miracles is to build upon the sand. It is to go back to the old Jewish belief of Nicodemus in the text, and to incur the implied rebuke in our Lord's answer to him. For by no act of power, be it ever so great, can we prove a spiritual truth. In the ordinary business of life, we should not point to a physical fact, or series of facts, as an evidence of a truth of consciousness. But when we enter upon matters connected with religion, it is more difficult to preserve the candour of mind which elsewhere stands us in good stead. A false reverence is only too apt to blind us, though the principle is as strong in the one case as in the other. Considered in themselves miracles are signs of the possession of power; but whether that power springs from a deeper insight than common into the constitution of nature, or is strictly speaking supernatural, they do not tell us. Were they to be performed to-day, our conclusion would be, not that a Divine being had appeared among us, but simply that events so startling challenged the closest attention and investigation. Of the character of the worker himself we should judge from other and

independent sources. And when we argue that the New Testament miracles prove the divine origin of Christianity, we are going upon the assumption that the possession of power over nature is the constant index of spiritual truth and wisdom, an assumption demanded by no necessity of thought, and contradicted by every-day experience of men's actions; an assumption, moreover, at variance with the teaching of Scripture itself, that a sign may be given, and yet the message be false. In other words, from premises that belong to the material world, we are attempting to draw a conclusion regarding the spiritual. There is indeed, one supposition upon which a sign given in nature will be the evidence for a spiritual truth. The day may come when the old dualism of matter and spirit shall be resolved, and the inter-action and inter-dependence of what we now call material and spiritual forces be made clear to thought. But in the meantime, while the gulf is still unbridged, we cannot pass from one side to the other. Until the function is made, we must frankly recognise the secondary place of miracle in the Christian system. Granted the historical accuracy of the narratives in the Gospels even then the argument from miracle holds with regard to our Lord, a position similar to that which the argument from design holds with regard to the being of a God. The latter does not prove God's existence; it only proves the existence of a great *artist* working upon materials ready to his hand. And; in like manner, the former only proves that Christ was endowed with special power. About His doctrine it is silent.

REV. D. J. FERGUSON

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*From the "Christian Age," May 26th.*—Rev. Dr. David Thomas, at a recent Sunday evening service, announced his intention of taking a four months' holiday, for rest. "Suppose," said the Doctor, "a certain man to have published three times the number of discourses of any man, of his own age, during thirty years (Beecher and Spurgeon not excepted), making a total number of forty-five volumes, and an additional four larger volumes; and during that period preached twice a week to the same congregation, and during the week-days preached in various parts of the country:—Suppose, also, in addition to this, he had by his

own agency obtained ten thousand subscribers to the establishment of a 'Daily Journal' in England, with promised subscriptions amounting to 240,000*l.* :—That he had also originated the 'University' for Wales, and worked for it until there was money to purchase the splendid building, and attended at the opening :—Suppose, also, he had started the 'Working Men's Club,' of which Dean Stanley is now the president, and which has been the means of establishing hundreds of clubs in the country :—Would you not say, that such a man would naturally crave a rest, and deserve it?" The Doctor added, that such references to himself were repugnant to his nature, yet they were sometimes not only expedient, but incumbent. He was pleased to announce that he had secured the services of Dr. Maurice Davies, who had renounced his ministry in the Established Church, after thirty years' labour, and is widely known as the author of several popular works. He trusted that his services would prove acceptable and useful, and at the end of the period the Church would be ready to consummate their undertaking by the erection of a permanent superstructure. If he should not leave England during the four months, he may accept invitations to preach for other churches, with the object of forwarding the completion of this Church, the "Augustine Church," Clapham.

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"REST is not quitting  
The busy career ;  
Rest is the fitting  
Of self to its sphere.  
'Tis the brook's motion,  
Clear without strife,  
Fleeing to ocean  
After its life.

Deeper devotion  
Nowhere hath knelt ;  
Fuller emotion  
Heart never felt.  
'Tis loving and serving  
The highest and best ;  
'Tis onwards ! unswerving —  
And that is true rest.

J. S. DWIGHT.

## Religious Journalism and its We's.

*Extract from the World of Cant.\**—"I presume," said the Rev. Ezekiel Smallweed, "that you exempt our religious papers from your strictures." "By no means," responded Melville. "They are more narrow-minded than the others, and differ from them also, in that they are issued less frequently, but their mercenary spirit is just the same. In some respects they are worse than other papers, because they pretend to be so much better. They are more occupied in puffing and advertising their favourites, and in writing up the big men of little cliques, than they are in representing the advanced religious thought of England. In point of fact, they have always been the enemies of advanced thought." . . . "When Melville took up the *Christian Comet*, he found two columns of scathing and malignant writing against Mr. Faithful, for what was designated as "his diabolical speech" at the "great missionary meeting." In the pages of the *Christian's Cordial*, and in those also of the *Evangelical Corrective*, there were sactimonious anonymous letters, and lofty leading articles, on the same subject, and in the like spirit. The assertions made by the editorial "We" respecting the deserts of Mr. Faithful in time and eternity, made religious noodledum quake at the mention of his odious name. The Editors of some of these papers were conventionally respectable enough. But it is not always an Editor who writes the articles.

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\*This marvellously clever book has been in the "Christian World," ascribed to the Editor of the Homilist. Whilst the Editor of the Homilist would be proud to be the author of such a work, a work which Robertson of Brighton would have rejoiced in, and which some critics have ascribed to his talented biographer, Stopford Brooke, he is so destitute of any claim to its authorship, that he did not know of its existence until it was finished. The reviewer is evidently one of the miserable "We's" described above; whose criticisms are worthless, and who is utterly unacquainted with the first principles of literary etiquette. Archbishop Whately held that "any direct inquiry into the authorship of a book published anonymously or under a fictitious name is a flagrant impertinence." We will not enquire who is the author of this "flagrant impertinence." The talented author of the work on "Cant" must expect abuse from the journals whose sham piety and sinister aims he exposes for the execration of all honest minds. As we said in our last number such journals will hiss at it, as a serpent will hiss at the man who is about to crush it with his heel. If the person who wrote the article in the "Christian World," is the same as we suspect, he may one day be exposed as the most flippant scribbler, and the most wretched ingrate of the age.



The "WE" of a Newspaper is sometimes a very odd personage. For example, the "WE" of the first of the papers in question, was only a synonyme for of a little drunken, houseless profligate, whose friends would not trust him with a shilling, and whose social career had been one long disgrace. "WE," number two, merely stood for the present notions of a Mr. James Shuffle, who had been once a Roman Catholic, twice a Wesleyan, once a Mormon, twice a Baptist, once an Infidel and always a debtor, a liar, and a cheat. Behind the third awful "WE," there stood nothing at all but the besotted presence of poor vain Namby Flamm, who for chronic inebriety and sad moral laxity, had been ousted successively from two chapels of which he was pastor, and who, to save himself from beggary, had now, in an empty garret, set to work between his intervals of delirium tremens to earn bread and brandy by the use of his religious pen. But in the kingdom of simpletons, things are taken not for what they are worth, but for what they represent themselves to be. Therefore, the accordant "WE" of these religious newspapers was accounted in the kingdom of simpletons a mighty force of conviction. Accordingly when these newspapers demanded in the name of outraged Christianity, of which they were the especial guardians, that the ministry of Mr. Faithful ought to be superseded, and that an orthodox "cause" ought at once to be commenced in the same street, as that in which the heretic's chapel stood, the people whom they addressed were forthwith satisfied as to the necessity of responding to the appeal."

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### Charlatanism.

"O Nature! What hadst thou to do in hell,  
 Where thou didst bower the spirit of a fiend  
 In mortal paradise of such sweet flesh?  
 Was ever book, containing such vile matter,  
 So fairly bound? Oh that deceit should dwell  
 In such a gorgeous palace!  
 O serpent heart! hid with a flowering face!  
 Did ever dragon keep so fair a cave?  
 Dove-feathered raven! Wolfish ravening lamb!  
 Beautiful tyrant! Fiend angelical!  
 Despised substance of divinest show!  
 Just opposite to what thou justly seem'st."

SHAKESPEARE.

# *Stars of the Episcopal Church.*

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[Under this heading we shall give a series of short sketches of some of the most illustrious ministers of the Episcopal Church during the last three centuries, and this series will be followed by the Stars of other Churches.]

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## No XI.

### **Stillingfleet, Bishop of Worcester.**



ORD MACAULAY writes of Edward Stillingfleet, the once famous Bishop of Worcester that "he was renowned as a consummate master of all the weapons of controversy." His life may almost be said to have been spent in controversy. So much so, that the biography which is prefixed to the chief collected Edition of his works consists of little more than an account of the books he wrote, and the circumstances under which he wrote them. So that the biography seems like an armoury in which hang the weapons and the banners of many a well fought fight. Beyond the facts of his birth at Cranbourne, in Dorsetshire in 1635, his education in St. John's College Cambridge, and his presentation to the rectory of Sutton in Nottinghamshire in 1657, and subsequently to that of St. Andrew's, Holborn,—his selection as a Chaplain to Charles II., his appointment as prolocutor to convocation, and his elevation to the See of Worcester, there is nothing to be chronicled about his life. He died in 1699, and a classic monument marks the spot of his interment in his own Cathedral. We have no record of his mental history, But as Mr. Hunt, in his "Religious Thought in England," says, it was impossible that his mind could have escaped the influence of the Platonists. And much of his subsequent intellectual and indeed moral life shows that he did not. His spiritualness of sympathy and breadth of view are very remarkable. For though as we have said, his life was spent in controversy, it must not be forgotten that his chief controversy was his endeavour to prepare the minds of all parties for union in a broad church. To do this he had to establish some general principles—and these were principles before which a whole wilderness of errors must be cleared away. His "Irenicum, a Weapon

Salve for the Church's Wounds," written when he was but twenty-three, might well be modernised by some pen as gifted and as earnest as his, to meet some of the ecclesiastical problems of this century. The principle for which he contended, and in which so famous a Churchman of our own day as Archbishop Whateley agreed with him was, that the New Testament gave no system of Church Government. In his preface he said that it had become the custom of all parties to give the outward form of the Church glorious names. They called it "the undoubted practice of Apostles, the discipline of Christ, the order of the Gospel," and each party spoke as if none could be saved but those who had embarked in their ship. Not doubting, as far as he was convinced, the wisdom of episcopacy, he did not believe it necessary to the constitution of a Church. That was based only on the holding the essential doctrines, and performing the necessary duties of Christianity. Those were the conditions, and the sole conditions of communion that Christ Himself imposed. This he illustrated by the history of the early Church, showing that it was broad and comprehensive, admitting diverse opinions among its ministers and members. "Two things," he said, "I conceive are of an unalterable Divine right. First—That there be a society and joining together of men for the worship of God. Secondly—That this society be governed, preserved, and maintained, in a most convenient manner." He followed his book on this ecclesiastical controversy with one of equal breadth of view on theology. His "*Origines Sacræ*," which is reckoned as his greatest work is called, "A Rational account of the grounds of the Christian faith, as to the truth and Divine authority of the Scriptures, and the matters contained therein." In this book he is full of Plato and full of reason. When revelation came it brought nothing, he argued, contrary to the principles of human nature. This he insists Paul's sermon at Athens testifies. However, he quits himself with great vigor to defend the credibility of the Scripture histories. We shall resume our glance at this famous controversialist in his great controversies, in our next.

*Bristol.*

URIJAH R. THOMAS.

## *Ministers Whom I have known.*

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The late Rev. John Burnett of Camberwell, and the late Rev. Thomas Archer, of Oxendon Chapel, London.



REMEMBER very well the *late Rev. John Burnett*. Indeed it is not long since he quitted this mundane scene. He was in many ways a remarkable man, scarcely up to the average in height, thick set and possessing an apparently firmly knit and remarkably robust frame. He was broad shouldered, short-necked, with a head round as a ball and unusually large. His eyes were grey and small, mouth large and lips by no means thin, in fact, his mouth was oratorical. His complexion was ruddy, and his countenance sparkled with wit and humour. He was neither learned nor profound in thought, yet he possessed a large amount of general information which he could communicate with considerable fluency and force. He was sadly lacking in tenderness of sensibility. Once I heard him say, that he never remembered having shed a tear. He abounded in satire. Sarcasm seemed to sit upon his lips ready to curl at any moment and to sneer into ridicule and scorn. I have seen abler men than he writhe in anguish under his satiric grin. On one occasion, in our fraternal converse, reference was made to the wonderful popularity of a London minister, and I ventured to ask him the *philosophy* of that popularity. His reply was "*foolosophy*." For many years he, in company with other ministers, dined at my house, and also at Baker's Coffee House in the Poultry. He was a great Anti-State Churchman, he never showed more of his ability than when he was battling with State Churchism. Few could stand before him as a debater, and in his happiest moods, his oratory would rise to a lofty pitch. No minister of his day played a more prominent and more efficient part in the cause of civil and religious liberty than he. He was not only the great champion of nonconformity but of political freedom also. His appearance on any platform was always hailed with acclamations by the assembled crowd, no man could change the weather of a political public meeting sooner than he. He could bring in light through its clouds and turn its howling tempest into a refreshing breeze. Though

he had not sufficient of the tender in him to make his audience weep, he had always sufficient of the humourous to tickle them into laughter. As a preacher, he was always intelligent, destitute of all rhetorical embellishments, and ignoring all those pulpit clap-traps that attract the multitude. Hence his congregations were small but thoughtful and enlightened. In his last years he built a new church, which is now occupied by Dr. Clemance, an able and earnest minister. By the way this reference to his church reminds me of a little incident that occurred at a public meeting of the Surrey Mission at Norwood, some years ago, on which occasion he was the preacher. It was in winter, the morning was cold and sunless, and his sermon to me as a hearer was so uninteresting that I almost groaned for its "Amen." After the public dinner, according to custom, a resolution was moved of thanks to the preacher, I was called upon to second that resolution, and in doing so I humourously said the only thing that pleased me was its termination; whereupon when his turn came to reply, he referred to the new Church which I had just built at Stockwell, and ridiculed the idea that I should have put up a tower to a Nonconformist Church. (My tower was, I think, almost the first that appeared in connection with Nonconformity). All this was done, however, in a good natured way, for we were friends. But what was my astonishment to find when I went to the opening of his new Church, that instead of one tower, he had put up two. Since that, following I suppose his example, steeples and towers have been going on multiplying in all directions in the domain of Nonconformity.

With the late *Rev. Thomas Archer* A.M. of Oxendon Chapel, Oxendon Street, Haymarket, London, I was pretty well acquainted. He was a minister of the Church of Scotland and a man of mark in London some twenty years ago. There was nothing remarkable in his appearance. He was somewhat short, thick set and round shouldered. His head was not large, his hair black, his complexion swarthy, his eyes large, dark, quick and blood-shot. His movements were rapid and his manners brusque. In his temperament and expressions there was always a genial glow. Many years ago we went down together on a summer day to Margate on a Steam Packet. The day was remarkably bright and breezy and all on board were in full flow of spirit. I greatly enjoyed his pleasant companionship. He was full of anecdote and ready wit, and often broke into laughter. He was a man of considerable ability, natural and acquired, and well charged with ambitious impulses. He often appeared at Exeter Hall as one of the great speakers in connection with evangelic movements. In tone of



voice, accentuation, and style of speech, both on the platform and in the pulpit he could not fail to remind any one of Dr. Chalmers, who had once heard that illustrious man. The great Scotch preacher was evidently his model. Like him he threw his thoughts into logical forms, dealt in striking metaphors, and in his perorations rose to a tempest loud in sound and vivid in flash. Though I heard him on platforms several times, I only heard him preach once, and that was on behalf of the London Missionary Society in Whitfield's Tabernacle. His text was "Not by might, nor by power." Whilst the theology of the sermon seemed to me to be painfully narrow, some of his thoughts were remarkably fresh and soul inspiring. He appeared most earnest in spirit and vehement in utterance, he held the vast congregation spell bound. The impression whilst it was deep, must have been wholesome. He delivered several courses of lectures, one on Palestine, and the others on Popery, Puseyism, and Protestantism. Some of these lectures I have read. They were well attended in his own church and are superior productions.

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## *Eclectic Pulpit.*

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### SERMONIC KERNELS, FROM VARIOUS TYPES OF PREACHERS.

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#### Death an Advantage to the Christian.

"FOR ALL THINGS ARE YOURS, WHETHER PAUL, OR APOLLOS, OR CEPHAS, OR THE WORLD, OR LIFE, OR DEATH, OR THINGS TO COME; ALL ARE YOURS."—2 *Cor.* iii. 20, 21.

LET us look at death as occupying an important place amongst the many benefits here specified which God confers upon His people. "Paul," and "Apollos," and "Cephas," and the "World," and "Life," are not only all blessings to the good but *death* also. This gives value to all the other blessings.

I. *Death is ours as the means of deliverance from all the inconsistencies and sinfulness of time.* Select any of the people of God whose lives are recorded, not by the partial pen of friends, but by the infallible

pen of inspiration in the biographical sketches of the Word of God; and how often have we reason to deplore the inconsistencies and the sinfulness which stain those sketches. How often, while following some patriarch, some father of a large posterity, connected with the ancestry of the Son of God, admiring his faith, and wondering at the stability of his trust, how often are we thrown back by some fearful short-coming, some striking and astounding inconsistency coming out in the history of this distinguished individual, until we are almost compelled to say with the Psalmist, "All men are liars." Now, but for death this would be the eternity of their history. II.—*Death is ours as the means of delivering us from all weakness and imperfection, whether of body or of mind.* We have no command over our physical constitutions so as to enable us to perfect either our mental or bodily powers. True, we may to some extent ameliorate the weakness of both, but we cannot change the constitution. A raising up of the feeble and weak to all the vigour and power of the mighty and the strong; a schooling up of the mind, which is limited and contracted, to all the enlargement and expansion were impossible to us. Death comes to affect this: "the mortal puts on immortality, the corruption puts on incorruption," etc., etc. III.—*Death is ours as the means of relieving us from the isolated position which we occupy in this world.* What is our condition during life, if we are even the followers of God as His own children? About the angels of light we know nothing; we are separated from them. They are in another province, to us invisible, and to us unknown. What do we know about the immediate presence of God? Nothing. We are separated also from it. Its full manifestation is confined to that region of His government with which we are altogether unacquainted. What do we know of the happiness and the joys of a glorious immortality? Nothing: because concerning the things of that immortality we have no information. What do we know of the vigour and the power of the fellowship that is formed around the everlasting throne? Nothing; because we have never seen that fellowship, nor tasted the sweets of its communion. By death we enter into the universal region of the good. The case is altogether changed the moment we come to the contemplation of unbelievers; we cannot say to the unbelieving sinner, death is yours. We can say to him, you are death's, but death is not yours,—death brings you no benefit. You are his victim. He seizes on you as his prey, as his prisoner. He comes to you, not as an instrument of God, but as the messenger of justice to lead you to the judgment seat, to hear the doom

which you are to undergo, world without end. We change, therefore, the subject altogether when we come to an unbeliever, and we say, painful as your pilgrimage on earth may be, it is your highest happiness. Your happiness must terminate with its close. You are death's, when death seizes you as his, and your happiness closes for ever, you are death's, and when he claims you as his property, instead of delivering you from your sins, your inconsistencies, your imperfections, all your sins, and all your imperfections are confirmed for ever. You are death's, and when he comes to claim you, he comes to claim you as the child of perdition. What a fearful view of death is this. We do not wonder that unbelievers should stand appalled, when they come to look at death thus. It is not his greatest enemy, it is true; it is but a passing adversary; still our adversary it is. His greatest enemy lies beyond death—an undone immortality.

*Camberwell.*

LATE REV. JOHN BURNETT.

### Justification.

“BEING JUSTIFIED BY FAITH”—*Rom. v. 1.*

JUSTIFICATION we hold to be the acquittal of sin and investiture with the righteousness of Christ. A change, therefore, not of personal character, but of the sinner's relation to the law of God. Not that I mean that a man justified will not possess holiness of heart, and display purity of life; sanctification is the necessary concomitant of a justified state; they never can be separated; and yet they are distinct things. United they must be; and if we exhibit not in our life and conversation the purity of the saint, well may we fear that over us is still suspended the condemnation of the sinner. I.—*Justification is for the vilest sinners.* “By his knowledge shall my righteous servant justify many” etc. “As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.” In these passages Christ stands alone and pre-eminent—the fountain of mercy to the vilest of sinners, and the alone hope of rescue to those who are most agonized and prostrate by the anticipation of future condemnation. II.—*Justification is of the grace of God.* “By grace ye are saved.” It rests with Him to determine and to declare how the sinner shall be justified before Him. And it is peculiar to the scheme of mercy of which God is the author, that He not only publishes the mode, but

provides the means for the justification of man. And to what indeed could this wondrous provision be traced, but to the full unqualified sovereign mercy of Jehovah? III.—*Justification is by faith.* When I use the expression “by faith,” let none suppose that I do so as intimating that faith is the meritorious cause of salvation. Every one acquainted with Greek knows that the prepositions *ek* and *dia* are invariably used, which intimate the connection of instrumentality, whereas the preposition *upes* which denotes the connection of causality never in such a case is employed by the sacred writers. All that is ascribed by the intimations of the original language and all that we would ascribe philosophically to faith, as associated with justification is instrumentality. And in this way it is regarded plainly and obviously in Scripture. “He that believeth in him shall not perish but have everlasting life;” “he that believeth on him is not condemned;” “to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” “The Gospel of Christ is the power of Christ to every one that believeth;” “Christ is the end of the law for righteousness to every one that believeth”—“the righteousness which is of God by faith.” These passages, which are scattered in almost boundless profusion through the pages of the New Testament, are but a repetition of the same statement which occurs in the Old, where it is said, “He that believeth shall not make haste” a statement relative to the laying of that foundation stone which Christ is and upon which every one that buildeth is safe for ever.

THE LATE REV. THOMAS ARCHER, A.M.

*Oxendon Chapel.*

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WHAT IS “JUSTIFICATION” in the New Testament sense but “*Moral Rectification*?” There can be no “justification” only in the case of innocence. But there can be “*Moral Rectification*” where there is sin. To be justified is to be made right, and to be made right requires faith in Jesus Christ. Faith in Him kills the “old man” of its corruptions and lusts, and creates the “new man” in righteousness of Christ. The righteousness of Christ is not “imputed” to man but “given.” Given as the countless beauties of the landscape are given to the san,

## *Literary Notices.*

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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SCOTCH SERMONS. London: Macmillan & Co.

"This volume has originated in the wish to gather together a few specimens of a style of teaching, which increasingly prevails amongst the Clergy of the Scottish Church." The following are the names of the subjects and authors of these discourses:—

"Corporate Immortality"—By Rev. John Caird, LL.D. "Union with God"—By Rev. John Caird, LL.D. "Home-spun Religion"—By Rev. John Cunningham. "The Religion of Love"—By Rev. John Cunningham. "Law and Miracle"—By Rev. D. J. Ferguson, B.D. "The Vision of God"—By Rev. D. J. Ferguson, B.D. "Conservation and change"—By Rev. William Knight, LL.D. "The Continuity and development of Religion"—By Rev. William Knight, LL.D. "The Law of Moral Continuity"—By Rev. William Mackintosh. "The Renovating power of Christianity"—By Rev. William Mackintosh. "Authority"—By Rev. William Leckie McFarlan. "The Things which cannot be shaken"—By Rev. W. Leckie McFarlan. "The Successors of the Great Physician"—By Rev. Allan Menzies. "The Christian Priesthood"—By Rev. Allan Menzies. "The Assembling of ourselves together"—By Rev. James Nicoll. "Individualism and the Church"—By Rev. Thomas Ram, M.A. "Eternal Life"—By Rev. Adam Semple, B.D. "Religion," "Theology," "Ecclesiasticism"—By Rev. John Stevenson. "Unity"—By Rev. Patrick Stevenson. "Eternal Life."—By Rev. Patrick Stevenson. "Christ's Authority."—By Rev. Robert Story, D.D. "Christian Righteousness"—By Rev. Robert Henry Story, D.D.

The theology of these sermons, so far as they contain theology, is by no means in strict accord with the theology of "Assembly's Catechism," the theology that is supposed to rule the pulpits of Scotland. It is more rational, human and Christly. Nor are all the discourses here of equal ability. It would be invidious, however, to point out the



various degrees of excellence by which they are distinguished. They are all good, far above the average of general pulpit discourses in profundity of thought, scientific intelligence, and breadth of sympathy. Under the heading of "Scrap-book" will be found an extract from one, and in future numbers we will avail ourselves of extracts from others.

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THE BOYHOOD OF MARTIN LUTHER. By HENRY MAYHEW. Gall and Inglis: Edinburgh, 20, Bernard Terrace. London: 25 Paternoster Row.

This little volume is sure to command an extensive circulation, especially amongst the young. To mark the first stages of one who became one of the greatest men, not only of a generation, but a race, is at once a charming and useful occupation. Here is one of the sternest oaks that ever grew in the forest of mankind, as a sapling beaten by the tempest. The information here given, concerning Luther's boyhood, is not only full but authentic and partially fresh. For the honest completion of this book, the Author made a special tour to each of the several places which were the scenes of Martin Luther's early life; and, so that he might be duly acquainted with the manners and customs of the people, as well as with the history of the localities described in the work, the writer has been resident among them for the last two years, and consulted during that time all kinds of old Chronicles as well as examined no end of worm-eaten parish documents. Many of the incidents given in this volume are entirely new to the British, and indeed, to the German public: for, in that convenient process of "decanting" the old wine of the early Chroniclers into the flashy new bottles of modern literature (a process which, in these days of general authorcraft, makes up the greater part of the enlightened trade of original book making,) the errors of the early biographers of the German Reformer have been merely diluted, without any useful addition being made. We recommend parents to purchase this book, and present it to their children.

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THE WORLD OF MORAL AND RELIGIOUS ANECDOTE. By EDWIN PAXTON HOOD. London: Hodder & Stoughton.

To publish books of Anecdotes is a tempting occupation to a man who desires to be known as an author. In the first place it is a very easy work. If he has anything like a library he may gather together in a day sufficient materials for a considerable volume. He need not be particular as to their authenticity, for if the authenticity of half the religious

anecdotes, as they are so called, was honestly enquired into they would evaporate into fiction. It has been said that men to a great extent manufacture religious anecdotes. Then not only is it an easy work but very often profitable. The sentimental and weak minded religionists, and they form by far the majority of the religious world, are very fond of such gossip. Hence the anecdotal pulpit is the pulpit that attracts the crowds. Many of the anecdotes found in such works as the one before us are silly, sentimental, and of questionable morality. We hail the time when preachers shall go for illustrations, not to such Anecdotes, but to the great Book of Science, where the Great Father of souls has stored up facts of every variety to illustrate every truth both in Gospel theology and true ethics. Many of the anecdotes here recorded we have often heard, for they have been travelling about the world for many a long year, doing their work.

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PSYCHOLOGICAL AND ETHICAL DEFINITIONS ON A PSYCHOLOGICAL BASIS.  
By CHARLES BRAY. London: Trubner & Co.

The contents of this pamphlet are—Consciousness—Self-consciousness—Unity of Consciousness—Mind—Memory—The “I” or Sense of Identity or Personality—Individuality—Force—Matter—Spirit—Soul—Sleep—Dreams—Properties and Functions—Evolution and Development—Substance—Space—Time—The Will—Automatic Action—Instinct—Abstraction—Phenomenon—Science—Truth—Faith—Life—Death—Immortality—God—Pantheism—Atheism—Natural Law—Necessity—Freedom of Will—Right and Wrong—Responsibility—Praise and Blame—Morality—Conscience—Moral Obligation—Pain and Pleasure—Religion.—It will be seen that the work will take the reader into the region of dry definition and abstruse speculation. As there are few readers that have either a liking for such spheres of thought or a power to penetrate them, the work will only be attractive to a few. Although some of the definitions we consider unphilosophic and even pernicious we esteem the production very highly on account of its suggestive force and enlightening power.

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HAND-BOOKS FOR BIBLE CLASSES. Edited by MARCUS DODS, D.D.,  
and ALEXANDER WHYTE, M.A. Edinburgh: T. & T. Clarke.

This book consists of three parts. The first is on the Sacraments in general containing articles on, The Nature and Number of the Sacraments—The Sacraments as Signs—The Sacraments as Seals—The

Sacraments as means of grace—For whom the Sacraments were intended. The Second Part—The Sacrament of Baptism contains articles on—Baptism its institution and form—The things signified by Baptism—The Pledges given in Baptism—The persons to whom Baptism is to be administered—The efficacy of Baptism—The practical use of Baptism. The third part—The Sacrament of the Lord's Supper contains Articles on—The Lord's Supper—Its Institution and Sign—The things represented in the Lord's Supper—The Pledges given in the Lord's Supper—The Persons for whom the Lord's Supper is designed—The efficacy of the Lord's Supper—The Practical use of the Lord's Supper. This is one of the best books on the subject that we have seen.

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THE PRIMITIVE METHODIST MAGAZINE. THE CHRISTIAN MESSENGER.  
THE TEACHER'S ASSISTANT AND BIBLE CLASS MAGAZINE. London:  
John Dickenson.

We class all these serials together because they are issued from the same house, and have the same theology, spirit and purpose. In looking through them, they impress us with the amazing intellectual and educational progress of the Primitive Methodists during the last thirty years. Not only have their adherents and chapels multiplied more than any other Christian sect, but their intellectual qualities, attainments, and powers have advanced in a marvellous degree. They number now amongst them some of the ablest preachers, and most talented writers of any church, and they bid fair in all respects, in the course of a few years, to become one of the leading denominations of Christendom. Their *Quarterly Review* will bear comparison with the *British Quarterly*, and their *Monthly Magazine* will bear comparison with the *Congregationalist*. Some of the sketches of sermons in this monthly are admirable. We heartily rejoice in the success of this denomination, and bid it "Godspeed."

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SAVING FAITH: WHAT IS IT? SCRIPTURAL INQUIRY AND APPEAL.  
The Religious Tract Society, Paternoster Row, London.

The title of this book is trite enough, and has become associated with a selfish form of religion that is not the Christianity of Christ. But nevertheless it remains true that without faith it is impossible for a man to be saved whether from the sinfulness of his own moral nature or the

temptations of the world. Faith in Christ will ever save men from every form of evil. The little book before us, written, we understand, jointly by a clergyman of the English Church and a Congregational Minister aims, and aims with much success, at putting with freshness and intelligence the great question of personal salvation. The value of the book is that it is not simply doctrinal, but practical, and that its pages, both gleam with the light of scriptural teaching and glow with the fervor of Christian feeling.

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POTTERY AND PORCELAIN. By FREDERICK LITCHFIELD. London: Bickers & Son.

This book will only be interesting to those who feel special interest in the art of Pottery. This class we may remark is a rapidly increasing class, even middle class folk introduce into the decoration of their houses what is called, *bric-a-brac*. "It is," says the author, "with the purpose of spreading a wider knowledge of the "Potter's Art," of making "Old China" interesting to many who have looked upon its acquisition as a kind of mania, and of aiding those who have the taste for collecting, to do so with advantage, and with fewer of those disappointments to which the unwearied amateur is subjected, by the deception of unscrupulous persons, or the errors of ignorant ones, that these pages have been penned."

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THE CHURCH SERVICE BIBLE. LA SAINTE BIBLE. Oxford University Press.

Here are two copies of Holy Scripture.—The Church Service Bible contains lessons from the Apocrypha as well as the Common Prayer. It is therefore valuable and necessary to those who attend the Episcopal Church. The French Copy will not only be welcomed by French Christians, but by all Christians who are acquainted with the French language throughout the world.

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NOTE: We regret exceedingly to find that the *Leading Homily* commencing on page 361, last Volume, entitled "*Soul Restoration*," has the name of J. COLE, M.A., attached to it, instead of J. S. SWAN.



## *Leading Homily.*

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### THE SUBSERVIENCY OF THE MARKET TO THE TEMPLE.

“AND HER MERCHANDISE AND HER HIRE SHALL BE HOLINESS TO THE LORD: IT SHALL NOT BE TREASURED NOR LAID UP; FOR HER MERCHANDISE SHALL BE FOR THEM THAT DWELL BEFORE THE LORD, TO EAT SUFFICIENTLY, AND FOR DURABLE CLOTHING.”—*Isa.* xxiii 18.

**T**HIS Chapter is headed, “The burden of Tyre.” With the exception of Sidon, it was the most noted and celebrated city in Phœnicia, and Phœnicia played no trivial part in the history of the old world. It was a delightful tract of country, extending a few hundred miles along the Syrian coast. The Mediterranean rolled at its feet, and wafted treasures from many lands. Its hills were richly covered, branching away from Lebanon, and forming a bulwark of defence. Its luxuriant soil and waving forest, and convenient bays and harbours fitted it for great commercial enterprise. Tyre, one of its two chief cities, rose to extraordinary magnificence through its commercial enterprise and industries. It traded not only with the Mediterranean Countries, but even with Britain and with Gaul. This chapter foretells calamities to which this proud, mercan-



tile and luxurious city was doomed. Its doom has been realised long ago. Twenty-five centuries since Nebuchadnezzar crushed it to the dust, and although it was subsequently restored, not a vestige of its former greatness now exists. At the outset we may notice some of the thoughts that are here suggested concerning mercantile life.

FIRST: We are reminded that the *Market is a Divine institution*. In this chapter it is not commerce that is here doomed to destruction but commercialists. No fault is found with trade but with the trader, and the proud and godless traders are to be swept away. When one thinks of the innate tendency of human nature to exchange commodities a tendency discoverable even in children and barbarians: the distribution of the necessities of human subsistence and progress over every zone of the globe, each zone supplying a something which the other does not, and the provisions of each zone, if not essential to human life, essential to human civilisation and comfort; the facilities which nature has provided in rivers, and oceans, and winds for conveying these commodities from one part of the globe to another, and the fact that the social unity and happiness of mankind can only be advanced by the principle of mutual inter-dependence, and that commerce is essential to this—when one thinks, I say, of these things it is impossible to escape the conclusion that trade is of Divine appointment. The principle is as old as the race, as wide as the world, as operative as life itself.

SECONDLY: The Chapter reminds us that the *Market is under the scrutiny of the righteous Governor of the world*. Though the Tyrian traders pursued their daily race for wealth, and indulged in the luxuries which their wealth could supply, utterly regardless of God, He was not re-

gardless of them. Though they saw Him not, He saw them. The weakest pulsation of their avaricious souls escaped not His ear, nor the most evanescent thought His eye. He observed every scheme they projected, every bargain they struck, every purpose they formed. So now God is as truly in the market as in the temple, and as truly demands worship at the stall of the one, as at the altar of the other. The chapter reminds us :—

THIRDLY : That mercantile prosperity is *no guarantee for the safety of a country*. If commercial prosperity could have saved a people, Tyre would have remained. She was in her day the emporium of the world. Her merchants were princes, and her traffickers the honourable of the earth. But where is Tyre now? She is blotted from the earth, and her very name is almost buried in the Lethean gulf. As she rose in wealth, she sank in vice. Her worldly elevation was her spiritual downfall. “Righteousness alone exalteth a nation.” The chapter reminds us :—

FOURTHLY : That the market should be *subservient to the temple*. This indeed is the grand subject of our text. “Her merchandise and her hire shall be holiness to the Lord ; it shall not be treasured nor laid up ; for her merchandise shall be for them that dwell before the Lord to eat sufficiently and for durable clothing.” The prophecy does not mean that this would take place immediately after the rebuilding, but subsequently to the seventy years of its desolation. After the return of the Jews from Babylon they penetrated different countries and everywhere endeavoured to proselyte their inhabitants. That the Christian religion was established at Tyre, is not only indicated by the fact that Paul found several of his disciples there on his way to Jerusalem, (Acts xxi, 36), but

from the statement of subsequent historians. Eusebius says, that when the church of God was founded in Tyre "much of its wealth was consecrated to God." And Jerome says, "We have seen churches built to the Lord in Tyre." So not only has the prophecy of its destruction been fulfilled, but the prophecy in the text, namely its restoration and consecration to God, has also to some extent been realized.

But the subject on which for a moment we would fasten our attention is that the market should be subservient to the temple, business to religion. In relation to this subject there are several popular errors. One is that which makes business an end in itself. Millions make the accumulation of wealth the very end of their being. To it they devote all their time and consecrate all their energies. The pursuit of wealth for its own sake eats up the soul and reduces the man to a grub, it may be a bloated and a decorated grub, still a grub. Another error is the using of the market as a means of ultimate retirement. Multitudes work hard in the market in order to get wealth that they may retire in a few years to enjoy rest and luxury. What is this but to grasp at a shadow? The man who spends his best energies and days in accumulating riches becomes utterly unfit for the enjoyment of a retired life. Another error is the regarding business and religion as antagonistic elements. There is a large class of religionists who not only entertain but act out this idea. They draw a line between the secular and the sacred, business and religion. But no such line exists. Man is a moral being, and every-where and every-when his moral obligation meets him. There is no more opposition between business and religion than there is between the body and the soul. It is by the body only

that the soul can be truly developed. Would Almighty love set one element of human life against another? Impossible. There is yet another error that is note-worthy, that of making religion subservient to business. This is not only one of the most popular but the most pernicious of all evils. There are men who make gain of godliness. On all hands we have those who join churches, subscribe to religious institutions, assume a religious demeanour in order to enrich their coffers. The services of the temple are, alas, in thousands of instances, employed for worldly ends. Now, amidst such conflicting, vicious, and pernicious ideas of commerce it is important for us to endeavour to reach and realise the true idea, and to think that the market should be subordinate to the temple. This will appear if we consider the following things:—

I. THE RELATION OF MAN TO BOTH. His relation to the market or to business is *material*. By it he seeks not only food and raiment, his two great physical needs, but also those things that minister to the gratification and the various comforts and requirements of civilised life. For these, of course, he must trade and toil. He that doth not work shall not eat. Man has a material nature, he is necessarily related to business, he must either work for himself or get others to work for him if he is to live. But whilst his material part is related to business, his spiritual part is related to religion. It hungers for spiritual knowledge, for moral holiness, for communion with God. It does not live by bread alone. Now as the spiritual part of man is confessedly of more value than the material part, should not that work which is necessary for the latter be made subservient to the interest of the former? Again his relation to the market is temporary. How short is man's mercantile life! At an average once

in the revolution of about every thirty years a whole race of merchants have quitted the world, and "those that bought are as those that bought not, those who have sold, as those who have sold not." What are all the markets of the world to the men who carried on its commerce fifty years ago, the great merchants and the leading tradesmen of their day? Nothing, only in memory and influence, and the memory alas it may be in most cases painful, and their influence disastrous. But whilst man's relation to all mercantile enterprises and material labours and interests is thus ephemeral, his relation to spiritual engagements is abiding. God, and the great principles of moral obligation and the conditions of true spiritual advancement remain for ever the same. Inasmuch therefore as man's relation to the market is material and temporary, and his relation to the temple spiritual and enduring, ought not the market to be rendered subservient to the interests of the temple? Again that the market should be subservient to the temple will appear when we consider—

II. THE ADAPTATION OF THE MARKET TO THE PROMOTION OF PERSONAL RELIGION. Commerce is suited to promote religious discipline. Neither inactivity nor exclusive solitude are favourable to spiritual development. The duties of the market properly discharged tend to quicken, test, and strengthen the eternal principles of virtue. Those principles like trees, always require the open air, and oftentimes storms to deepen their roots, and strengthen their fibres. In the market, man has his integrity, patience, faith in God put to the test. Perhaps it is the best arena in which to fight and overcome those devils of the depraved heart, the entire mastery of which is essential to our well-being. Not only is the market a



good scene for spiritual discipline, but for spiritual intercourse as well. In it there is not only the exchange of material commodities, but an exchange of thoughts and emotions and purposes as well. There is more commerce of soul in the market perhaps than anywhere else. In it mind flows into mind, and the souls of nations, mingle their ideas. What an immense influence for good or ill can men exert in the market! One impious mind in the market may pour its poisonous influence far into the civilised world. On the other hand what an opportunity has the godly man for spiritual usefulness! He can import his holy thoughts into the souls of those from whom he buys and to whom he sells. The Apostles often went into the market place to preach because of its opportunities for diffusing the truth. To me it seems indeed that the Author of our being made an exchange of temporal commodities necessary for us in order that we may exchange the spiritual commodities of true thoughts and high purposes. His plan is, that soul should rise by the action of souls on souls and where is there a better opportunity for this than in the domain of mercantile activity? When will the day come when religious people will regard it in this light, will go to their warehouses and chambers determined to carry the great principles of morality and religion into all their engagements and to pour as much divine truth into the minds of all with whom they are brought in contact as possible? Once more, it is one of the best scenes for the practical display of religious truth. When does piety appear to the best advantage? On its knees in the closet? No one sees it there. In the temple, in the presence of the great congregation, going out in song and sigh? No. But in the market, a thing of life and strength. The man

who stands firm in the market to principles in the midst of temptation, who swerves not from the line of strict uprightness, who stoops not to the mean, the greedy and the false, but who governs his spirit with calmness amidst the annoyances, and disturbances of commercial life, gives a far better revelation of genuine religion than is contained in the grandest sermon ever preached. Indeed I never expect the conversion of the world until men carry their religion into the market as a supreme power. The British Market is almost the heart of the world, give to it a holy and healthy pulsation, and its sanitary influence shall be felt afar. This view of the market is abundantly confirmed by the teachings of Jesus of Nazareth. He taught that all worldly business should be subservient to spiritual excellence. "Seek ye first the kingdom of God," etc. "Go and sell all that thou hast and give to the poor," etc. He taught that in the merchandise of life "the field" must be sold in order to get the "pearl" of great price.

CONCLUSION: Learn—First: That *the principles of righteousness should govern us in the discharge of commercial duties*. He who does not carry the principles before which he bows in the temple into the market, and into his every day life is not a genuinely religious man, indeed not a man at all in the Biblical sense. He is a vapid pietist, a cloud without water, useless, a wandering star, having no vital connection with the Sun. Genuine religion is everywhere or nowhere, in every work or in no work. We should be as holy in our mercantile bargains as in our religious prayers, in our political voting as in our religious vows, in our shops as in our sanctuaries, in our dealings with man as well as in our dealings with God. It may be said, a man would never succeed in business were he thus to carry out his religious principles. Success

in business! There can be no success to man in any engagement which has not been won by principles of everlasting honour and right. "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?"

Second: That *spiritual prosperity is the only true test of commercial success*. What do I mean by spiritual prosperity? Not a mere increase of knowledge or an accumulation of sentiment, but a growth of the soul itself in all its varied powers and divine affinities and holy aspirations, a growth that raises it above all the corrupting tendencies of matter and makes it a sovereign of all external forces and itself as well, a prosperity in one word, that makes it a king and priest unto God. Now, my position is that no commercial efforts are successes that do not lead to this. On the contrary that they are failures. The more a man succeeds in the accumulation of wealth apart from the growth of his soul, the more really disastrous is his business. He becomes a moral bankrupt. Nay, more the real man is lost—lost in the clerk, the shopkeeper, the merchant. Between the man who makes his business supreme and the man who makes religion his reigning power there is an enormous difference. In the former case the man becomes the property of the world, the world's plaything, the world's instrument, a tool. In the latter case the world is the man's. He subordinates it to his own use, appropriates its blessings with thankfulness, directs its forces with a noble sovereignty and revels in its beauties with ineffable delight. "*The world*" says Paul, "*is yours.*"

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# The Preacher's Homiletical Commentary.

## HOMILETIC SKETCHES ON THE BOOK OF PSALMS.

**OUR PURPOSE.**—Many learned and devout men have gone *Philologically* through this *TEHELIM* this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough *HOMILETIC* treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

**OUR METHOD.**—Our plan of treatment will comprise four sections :—(1) *THE HISTORY* of the passage. Lyric poetry, which the book is, is a delineation of living character; and the key, therefore, to unlock the meaning and reach the spirit of the words is a knowledge of the men and circumstances that the poet sketches with his lyric pencil—(2) *ANNOTATIONS* of the passages. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3) *THE ARGUMENT* of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4) *THE HOMILETICS* of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

### No. CXLIX.

#### The Rulership of God.

“THE LORD REIGNETH; LET THE PEOPLE TREMBLE,” ETC.—*Psalm*  
xcix. 1–9.

**HISTORY:** This Psalm, like two preceding ones, starts with the watchword, “*The Lord reigneth.*” Probably both its author and the occasion of its composition are the same as the others.

**ARGUMENT:** The great theme of this Psalm is the rulership of God. This is announced in the first verse. “The remainder falls into two stanzas of four verses each. In the first, Jehovah’s goodness to His people is propounded as a subject of

applause to all mankind, verses 2–5. In the second, the same duty is enforced by an appeal to historical examples, verses 6–9. The strophical arrangement is marked by the resemblance of verses 5 and 9. The Psalm is related in the closest manner to those before and after it, as forming one connected series.”—*Alexander.*

**ANNOTATIONS:** Ver. 1.—“*The Lord reigneth: let the people tremble.*” Some read “Jehovah is King, and the nations trem-

ble." It is not a command to the peoples or nations to tremble, it is merely a statement of the result of His reign on the hearts of the people. Elsewhere we have the command, "the Lord reigneth let the earth rejoice."

"*He sitteth between the Cherubims.*" Sitting between the cherubims here refers to the mercy-seat above the ark of the covenant, which was overshadowed by the cherubims. There He sat by the symbol of the mystic light, the Shekinah. It has been observed that the allusion here to the ark of the Lord favours the idea that the Psalm was composed before the captivity, as the ark was wanting in the second temple. "*Let the earth be moved.*" The word "let" should be omitted. The earth tottereth or shaketh.

Ver. 2.—"*The Lord is great in Zion: and He is high above all the people.*" The word "Lord" or *Jahve* occurs no less than seven times in this Psalm, and no less than three times in the significant phrase "the Lord our God."

Ver. 3.—"*Let them praise Thy great and terrible name for it is holy.*" No less than three times is holiness ascribed in this Psalm to the Lord. His holiness constitutes the obligation to praise. Were He not holy

there would be no just, moral reason for praise.

Ver. 4.—"*The King's strength also loveth judgment: Thou dost establish equity, Thou executest judgment and righteousness in Jacob.*" "And the might of a King who loveth the right hast Thou established in righteousness; right and righteousness hast Thou executed in Jacob." *Delitzsch*. Others read, "praised be the King's strength that loveth judgment! Thou hast established equity. Thou hast executed righteousness and truth in Jacob." The meaning seems to be that the King who reigns on high is of infinite power, but His power is exercised evermore according to justice.

Ver. 5.—"*Exalt ye the Lord our God, and worship at His footstool; for He is holy.*" "Exalt ye Jehovah our God, and prostrate yourselves at His footstool: holy is He! With the first clause compare Psalms xxx. 1., xxxiv. 3., with the second Psalms xcvi. 9., xcvii. 7., as in those cases, the address is to the nations. Bow down, or prostrate yourselves, as an act of worship. Not at His footstool, as the mere place of worship, but to it as the object, this name being constantly given to the ark, I. Chron. xxvii. 2., Sam. ii. 1., Psalms



cxiii. 7., Isa. lx. 13. Even in Isa. lxvi. 1., there is an allusion to the ordinary usage of the terms. The ark is here represented as the object of worship just as Zion is in Isa. xlv. 14., both being put for the God who was present in them."

—*Alexander.*

Ver. 6.—"*Moses and Aaron among His priests, and Samuel among them that call upon His name, they called upon the Lord and He answered them.*" "In proof," says Dr. Young, "that Jehovah's Kingly rule was in accordance with right and justice, the Psalmist appeals to His dealings with His chief servants of old. Highly favoured as they were, they might not transgress with impunity. Before the consecration of Aaron, Moses exercised the priestly office, he sprinkled the blood of the covenant on Mount Sinai, (Exodus xxiv. 8), he performed the service of the sanctuary, setting the shew-bread in order, and burning incense on the golden altar (Exod. xl. 22-27), he consecrated Aaron and his sons (Lev. viii). Samuel, on the other hand, came forward prominently as a man of prayer (1 Sam. xii. 8-10, x. 11-18). See Jer. xv. 1. where Moses and Samuel are specially mentioned as having power with God."

Ver. 7.—"*He spake to them in a*

*cloudy pillar; they kept His testimonies and the ordinances that He gave them.*" The pillar of cloud refers especially to Moses and Aaron in the wilderness (see Exod. xiii. 21, xiv. Number xix). The reference to Samuel points us to that occasion when he cried unto the Lord for Israel, and was answered, and "the Lord thundered upon the Philistines a great thunder and discomfited them." Also, perhaps, to the answer which came in the rain (1 Sam. xii 16-18).

Ver. 8.—"*Thou wast a God that forgavest them, though Thou tookest vengeance on their inventions.*" Ten times did they provoke Him to wrath by their disobedience, and ten times were they forgiven (see Num. xiv. 22.)

Ver 9.—"*Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy.*" This is all but a repetition of the fifth verse, His holiness is again brought forward as a reason for worshipping Him. "Of this group of Psalms," says a modern author, "which celebrate the coming of Jehovah, the xcvi. especially proclaims His majesty, the xcvii. His terribleness, the xcvi. His saving power, the xcix. His holiness." God's dealings with His people of old, even with those

who were acceptable to Him and whose sins were forgiven, show the strict justice of His rule. He is emphatically a holy God, "forgiving iniquity, transgression and sin, but who will by no means clear the guilty." Therefore men must needs bow down before him in humility and awe as Moses did (Exod. xxxiv. 8.) and, as the saints hereafter will

do when they sing the song of Moses, the servant of God, and of the Lamb, and say, "great and marvellous are Thy works, Lord God, Almighty : just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify thy name? For thou only art holy"—(Rev. xv. 3,4).

**HOMILETICS** :—The grand subject of this Psalm is the *Rulership of God* over the world, and as this subject has come under our attention before\* our remarks need only be few, and brief. We have His reign here in four aspects.

I. AS SEEN IN SYMBOL "*He sitteth between the Cherubim.*" The reference is here, as we have said, to the Shekinah, a mystic light which shone for ages between the "*Cherubim*" on the Ark of the Covenant. Here for long centuries the Jewish worshippers met Him through their High Priest, who went once every year into the Holy of Holies. "And thou shalt put the mercy above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two Cherubim which are upon the ark of the testimony." (Exod. xxv. 21-22). What does this symbol teach us of His reign over man? First: That it is *Moral*. The ark contained the Law, the five books of Moses. Secondly: That it is *Merciful*. It was the Mercy seat, the throne of grace. In that ark was not only the Law, but emblems of God's special interpositions of mercy. There was Aaron's rod that budded, the rod by which he wrought wonders for Israel.

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\* See "Homilist," Vol. 45. p. 397.

There was the pot of manna, a specimen of the miraculous supplies which mercy provided for them. Thirdly : That it is *glorious*. "*Between the cherubims*," emblems of celestial intelligences. "He maketh His angels spirits and His ministers a flame of fire." The ark is a humble emblem of that throne which is invisible in its nature, and universal in its authority, and withal characterised by the sublimely moral, merciful, and redemptive. We have here His reign :

II. AS EXTOLLED IN LANGUAGE. "*The Lord is great in Zion, and He is high above all the people.*" He is extolled First : Because He is supreme. "*Above all the people.*" He is the "King of Kings and Lord of Lords." Secondly : Because He is holy. "*For He is holy.*" Thrice is holiness ascribed to Him in this Psalm. "Holy, holy, holy." His throne has never been stained with wrong, it is a "great white throne." Thirdly : Because it is mighty in rectitude. "*The king's strength also loveth judgment, Thou dost establish equity.*" No throne is strong that is not righteous. God's throne is morally omnipotent because it is infinitely just. Human thrones decay, they chase one another from the earth, because of their unrighteousness. We have here His reign :

III. AS RECALLED IN MEMORY. "*Moses and Aaron among His priests, and Samuel among them that call upon His name.*" His reign as here brought to the memory of the author of this poem taught two things. First : That His reign had respect to human prayer. "*They called upon the Lord and He answered them.*" Moses and Aaron prayed and they were answered, Samuel prayed and he was answered, and so ever it was with the pious Hebrew. He recognised the duty and power of human prayer. Prayer is an element of the Divine Government. Another

thing here taught is Secondly: That His reign had respect to human forgiveness. "*Thou wast a God that forgavest them.*" This was the revelation He made of old. "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." (Exod xxxiv. 6, 7.) How frequently did He forgive His people of old; He forgave Moses, Samuel, Aaron, David, etc. Thus under God's reign on earth forgiveness is dispensed, dispensed to all true penitents. "Let the wicked forsake his way," etc. "Come now let us reason together," etc. We have His reign here:

IV. AS FELT IN CONSCIENCE. Conscience speaks in the fifth and ninth verses. "*Exalt ye the Lord our God, and worship at His footstool, for He is holy. . . . Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy.*" Here the sublime sense of moral obligation in the author is touched, excited and speaks with an all imperial voice. "*Exalt ye.*" All consciences are bound to chime in with this behest. "*Exalt,*" how? You cannot raise Him higher, for He is infinitely high. You cannot make Him more glorious in the universe, but all can "*exalt*" or magnify Him in their own hearts. Alas, in all unregenerate hearts He has either no place at all, or a very subordinate position. It is at once the supreme interest and duty of every man to give Him in all things the pre-eminence in thought, sympathy, volition, aim.

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#### A Model Bishop.

A grave elderly man, full of Greek, with sound views of the middle voice and preterperfect tense, gentle and kind to his poor clergy, of powerful and commanding eloquence, in Parliament never to be put down when the great interests of mankind were concerned; leaning to the Government when *it* was right, leaning to the people when *they* were right; feeling that, if the Spirit of God had called him to that high office, he was called for no mean purpose, but rather that, seeing clearly, and acting boldly, and intending purely, he might confer lasting benefits on mankind.

SYDNEY SMITH.

## HOMILETIC GLANCES AT THE GOSPEL OF ST. JOHN.

[As our purpose in the treatment of this Gospel is purely the development, in the briefest and most suggestive form, of Sermonic Outlines, we must refer our readers to the following works for all critical inquiries into the author and authorship of the book, and also for any minute criticisms on difficult clauses. The works we shall especially consult are:—"Introduction to New Testament," by Bleek; "Commentary on John," by Tholuck; "Commentary on John" by Hengstenberg; "Introduction to the Study of the Gospels," by Westcott; "The Gospel History," by Ebrard; "Our Lord's Divinity," by Liddon; "St. John's Gospel," by Oosterzee; "Doctrine of the Person of Christ," by Dorner; Lange; Sears; Farrar; etc., etc.]

No. CXIII.

### Christ's Love for His Disciples.

"AS THE FATHER HATH LOVED ME," ETC.—*John* xv. 9-11.

EXPOSITION: Ver. 9.—"*As the Father hath loved Me so have I loved you.*" (See chap. xvii. 26.) "*As the Father loved Me, I also loved you: abide in My love.*"—DAVIDSON. "*Continue ye in My love.*" That is continue to love Me, abide in the possession, the enjoyment of it.

Ver. 10.—"*If ye keep My commandments ye shall abide in My love, even as I have kept My Father's commandments and abide in His love.*" Here is a law. The way not only to retain but strengthen the love that we have for another is to

practice, as far as we can, His wishes and His will. Disobedience is the death of love.

Ver. 11.—"*These things have I spoken unto you that My joy might remain in you.*" The better reading is "*that My joy may be in you.*" The joy that He had in loving and obeying His Father He would have them to possess and enjoy.—"*That your joy might be full.*" The highest joy of an intelligent being is in loving and being loved—loving the best Being, and being loved by Him.

HOMILETICS:—The subject of these words is, Christ's love for His disciples, and there are three remarks suggested concerning it.

I. That it is like the LOVE THE FATHER HAS FOR HIM. The Father did love Him. "This is my beloved Son in



whom I am well pleased." No being in the universe is so dear to the Infinite heart as Christ. Does Christ mean by this,—First: That as *really* as the Father loves Me, I love you? The reality of the Father's love for Him was a grand reality attested by His own consciousness. He could not doubt it. It was proved to Him in a thousand ways, in every faculty and fact of His life. But not less really did He love His disciples. His love for them was a mighty, ever operating force within Him. Or does He mean—Secondly: That as *disinterestedly* as the Father loves Me, I love you? The Father's love for Christ was absolutely and spontaneously unselfish, so was Christ's love for His disciples. There was nothing in them to merit His affection, nothing in them to render Him more glorious or more happy. Another remark suggested concerning Christ's love for His disciples, is—

II. That it is PERPETUATED BY OBEDIENCE TO HIS COMMANDS. "*If ye keep My commandments ye shall abide in My love even as I have kept My Father's commandments and abide in His love.*" How does Christ retain the love of His Father? By working out His will. It would seem as if the Father's love, great though it be would wane and die if the Son ceased to obey. So with Christ's love towards His disciples. Its continuance depends upon a practical fulfilment of His will. It seems almost a law of mind that love must work to live. If it remain in the mind merely as a sentiment or emotion, it would perish. The mother's love is kept alive by working for her children. When the work ceases the maternal affection wanes. If we would keep the love of Christ strong in the heart we must keep His commandments. No emotion of the soul will strike root, live and grow, *only* as it is translated into acts. Love only lives in deeds. Still

more, another remark suggested concerning Christ's love for His disciples, is—

III. That it YEARNs TO MAKE ITS OBJECTS HAPPY. "*These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.*" It is the essence of love to glow with desires for the happiness of its object. See this in the unwearied services of parents, see it also in the countless efforts of genuine philanthropy. In Christ's love for man this desire is unquenchable and ever operating. To make men happy was the grand object of His advent to earth. "I am come that ye might have life." "He came to heal the broken hearted, preach deliverance to the captives, recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." Christ wishes His disciples not only to be happy, but to be full of happiness. "That your joy may be full." All saddening emotions are foreign to Christliness. Christliness is sunshine, music, rapture.

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### The Smiles and Tears of Life.

The sorrows of the past stand out most vividly in our recollections, because they are the keenest of our sensations. At the end of a long existence we should probably describe it thus,—"*Few and evil have the days of the years of thy servant been.*" But innumerable infinitesimals of happiness that from moment to moment made life sweet and pleasant are forgotten, and very richly has our Father mixed the materials of these with the homeliest action and domesticities of existence. See two men meeting together in the street mere acquaintances. They will not be five minutes together before a smile will over spread their countenances, or a merry laugh ring off at the lowest amusement. This has God done. God created the smile and the laugh as well as the sigh and the tear. The aspect of this life is stern, very stern. It is a very superficial account of it which slurs over its grave mystery and refuses to hear its low deep undertone of anguish. But there is enough from hour to hour, of bright sunny happiness, to remind us that its Creator's highest name is Love.


REV. F. W. ROBERTSON. (of Brighton).

# Sermonic Saplings.

## OUTLINES ON GIDEON.

### (1.)—The Man of Valour.

“AND THERE CAME AN ANGEL OF THE LORD, AND SAT UNDER AN OAK WHICH WAS IN OPHRAH, THAT PERTAINED UNTO JOASH THE ABI-EZRITE : AND HIS SON GIDEON THRESHED WHEAT BY THE WINE-PRESS, TO HIDE IT FROM THE MIDIANITES. THEREFORE ON THAT DAY HE CALLED HIM JERUBBAAL, SAYING, LET BAAL PLEAD AGAINST HIM, BECAUSE HE HATH THROWN DOWN HIS ALTAR.”—*Judges* vi. 11, 32.

ELPS says — “The heroic example of other days is in great part the source of the courage of each generation ; and men walk up composedly to the most perilous enterprises, beckoned onward by the shades of the brave that were.” Gideon is the most heroic of Israel’s judges. He stands out sublime in ancient story ; and the writer of the Epistle to the Hebrews mentions his name as an illustration of the power of faith. His shade still walks the earth. He has beckoned men onward to heroic enterprises, and he has lessons for the men of the nineteenth century. We now consider Gideon as a man of valour. Prepare the way for the discussion of the positive elements in Gideon’s character. Observe, (a) That *valour does not despise lowly but necessary occupations*. Gideon threshed wheat. He was ready to take the flail, or the stick, as well as the weapons of reform, or the sword of the warrior. Greatness is not shown by a neglect of common necessary duties. Do the next thing, is a rule of life for all. Those

who fancy themselves too great to do lowly deeds must not expect to be called by angel voices to sublime deeds. Illustrations. Quinctius, Cincinnatus, President Lincoln, etc. He that is "faithful in least is faithful in much."

(b) That *valour is not incompatible with caution*. Gideon threshed wheat near the wine-press, in an unlikely place, to hide it from the Midianites. He destroyed the altar of Baal by night because he feared his father's household. Aristotle said—that the magnanimous man will neither shun danger nor seek it. Valour is not fool-hardy ; but takes provident care to prevent evil if possible. (The Bishop of Derry and William Prince of Orange.) (c)

That *valour may have its misgivings*. "My family is poor in Manasseh, and I am the least in my father's house." A sense of smallness may be at the first crushing, but afterwards strengthening as it leads to take a firmer hold of the strength of the Omnipotent. Earth's great ones, as well as heaven's, have come from unlikely quarters. A crowd of names could be given as illustrations. Columbus, Molière, Homer, Hesiod, Demosthenes, Howard, De Foe, Wolsey, Cromwell, Whitefield, etc. Gideon the least of a poor family. The greatest of Israel's kings, and the sweetest of the world's minstrels came from the sheepfold. "Can any good thing come out of Nazareth?" Fishermen preach to ever increasing audiences. (d) That *valour may walk in the darkness of the Divine hidings*. "If the Lord be with us, why then is all this befallen us?" "Many a poor soul is ready to say, If God had loved me, he would never have let me fall into so gross and scandalous a sin, or he would never have afflicted me, nor suffered me to be tempted as I have been."—*Goodwin*. The valourous soul identifies itself with the common sorrows ; looks troubles in the

face, and seeks to ascertain their cause. The divine instructor does not stop to explain, when the reason is evident. "The children of Israel did evil in the sight of the Lord." Now positively consider the causes and constituents of Gideon's character.

I. VALOUR IS A DIVINE GIFT. "The Lord is with thee, thou mighty man of valour." The Divine epiphany does not change the essential nature. A man, weak all round and all through is not made strong by some miraculous visitation, does not lose his individuality, and become quite another person. Divine epiphanies do not give a vertebra to the molluscous, nor make a Samson out of a helpless invalid, nor turn a fool into a Solomon. God is preparing His agents even before they appear in time. "Thus saith the Lord that made thee, and formed thee from the womb." Even before birth there is a divine formative process. The natural elements of a man's character are developed and applied to their divinely ordained uses by divine callings and visitations. Gideon was a man of valour before the angel's visit. His very name—a sucker, a hewer, *i. e.* a brave warrior—indicates the might of the man. "His name was already great as a 'mighty hero' both amongst the Israelites and their invaders." The angel's salutation, was both a declaration and a prophecy. It looks both to the past and the future. Reputation is good, character is better. Above all, to have a character that meets with angelic approval.

II. VALOUR IS DEVELOPED BY THE DIVINE PRESENCE. "The Lord is with thee." "Have not I sent thee?" "Surely I will be with thee." The reiteration of the statement implies that the angel's utterance was not the mere ordinary and meaningless form of salutation. The divine *ego* dwelling in, and inspiring, and ennobling the



human *ego* accomplishes rich results. Development is not possible without the divine presence, except, indeed, development in the wrong direction and downward. The infinite worker, the true evolutionist. The buds of character unfold themselves into flowers, beautiful and fragrant, as there shines upon them the sun of the divine presence. The acorn becomes the oak, the igneous mass the granite rock, the Gideon of the wine-press the Gideon of daring deeds, as the Omnipotent develops and operates. Every one desirous of doing nobly his part in life may lift up the pleading prayer "If thy presence go not with me, carry us not up hence." The divine presence is given in answer to earnest prayer.

III. VALOUR IS MORE ENLARGED BY THE DIVINE VISION. Gideon was unaware of the character of the angel, until the angel had worked the miracle of fire consuming the offering and then disappeared. Then Gideon was afraid. The first effect of the divine vision may be fear. The after effect is peace. The divine vision rightly interpreted is confidence-begetting. The voice of God truly received is peace-producing. "Peace be unto thee; fear not: thou shalt not die." The time of death was not yet. A man immortal till his work is done. Jehovah-shalom was thence inscribed on Gideon's altar. A crisis in Gideon's history. His soul receives wondrous enlargement. The divine vision imparts divine power as well as divine light. Paul's vision at conversion made him a brave and true apostle. Peter's vision gave him courage to break away from old prejudices. The men who see no visions have no grand mission. Let Jehovah-shalom be inscribed on our altars, and inspire us in the day of conflict.

IV. VALOUR FEELS A SUBLIME AWE. "Alas, O Lord

God! for because I have seen an angel of the Lord face to face." Gideon humble before God, bold before men. A great soul experiences the emotion of the sublime, impressed in the presence of the great in nature, and the great outside of and beyond nature. A mistake to suppose that God-fearing men are not courageous. Many a man brave on the battle-field would have been cowed in the presence of that august assembly before which Luther appeared. The Puritans humble before God, but on kings and princes, on nobles and priests they could look with calm courage. The Covenanters, for example. None bolder in reform, and braver in battle, than the now fearing Gideon. Fear God in order to be delivered from all false human fear.

V. VALOUR IS PROMPT TO OBEY. It does not seek to carve out its own courses but attends to divine directions. When God says throw down the altar, Gideon promptly obeys. Every trace of idolatrous worship must be removed before God's altar is erected. "Ye cannot serve God and mammon." Moral hindrances must be removed before material success can be secured. Have we no needed reforms in England! Are there no unholy groves flourishing? We require valorous Gideons. We may find fault with Gideon that he did the work under cover of night, but where is our Gideon to do the requisite work even in secret? Lord God of Gideon raise up men of valour.

VI. VALOUR BRAVES THE CONSEQUENCES. Society does not bear patiently with iconoclasts. A Gideon in England might expect a too long sojourn in Portland as his reward. Imagine the consternation if a Gideon were to appear in Christian England destroying with ruthless hand its unholy places. So that we may not be too hard

upon these men as they cry, Bring out thy son, that he may die. Joash skilfully and successfully pleads for his son's life. The sarcasm of Joash reminds us of the irony of Elijah against the prophets of Baal. Joash and Gideon harmonise in the work we may suppose. Thus Gideon did not shrink from consequences. He comes forth victorious. But a man may be victorious though he fall in the path of duty. Learn that duty is ours. Results are God's. Let Baal fall, though the iconoclast be slain. Let the truth live, though it flourish by means of the death of its advocates. Let the Church ripen, though blood be its seed.

WM. BURROWS, B.A.

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### The Heavenly Temple.

“AND THE HOUSE, WHEN IT WAS IN BUILDING, WAS BUILT OF STONE MADE READY BEFORE IT WAS BROUGHT THITHER: SO THAT THERE WAS NEITHER HAMMER NOR AXE NOR ANY TOOL OF IRON HEARD IN THE HOUSE, WHILE IT WAS IN BUILDING.”—1. *Kings* vi. 7.



HE house here spoken of was the temple erected by King Solomon. It was the most notable building the world has ever seen. Others may have rivalled it in magnitude, in external grandeur and imposing appearance—but no construction ever contained in so small a space such untold magnificence, such beauty of detail, such priceless value in precious metals. Its size and shape were ordained by God Himself, who raised up men specially prepared and instructed by Divine wisdom to perform the work. It was prefigured years before by the tabernacle, which was a kind of moveable temple,

temporally adapted for the exigencies of the long and memorable wilderness journey.

The temple was the crown and glory of the Jewish nation. It was the dearest object the Jews possessed. It was the centre of their nationality, the focus of their ambition. It was associated with the best and holiest feelings of every individual from his earliest childhood. Here were all religious observances celebrated. Here was the visible, manifest presence of the living God.

Now, like other Jewish institutions, the Jewish temple was a type of something greater and better yet to come. There is another temple spoken of in the New Testament—the Temple of God not made with hands, eternal in the heavens. We cannot now enter into the fulness of this type, we only now dwell upon the particulars alluded to in our text. There are three notable points to which we will call your attention :

The temple at Jerusalem was typical of the spiritual temple in three respects.

I. IN THE MATERIALS OF WHICH IT WAS BUILT. Solomon's temple was a type of the spiritual temple in the material of which it was built. IT WAS BUILT OF STONE. The heart of man in its natural state is a heart of stone. It is so on account of its *hardness*, its *insensibility*, its *difficulty to mould*, its *inability to move itself*, its *tendency to cleave to the earth*—a stone will never move upwards. It was built of stones brought a LONG DISTANCE. Solomon might have constructed the temple with stone from the neighbourhood. It was one mass of rocks. But he chose those from a distance. So God might have made his temple out of materials on the spot. He might have chosen angels and archangels and seraphs, and beings who had never sinned. But such was not his purpose.

He selected the stones from a distant country, the souls of man from earth rather than the angels of Heaven. It was made of stones, made ready before they were brought to the spot. The stones of the Heavenly temple are prepared before they are removed to their eternal position. We must be hewn out of the rock,—converted *here*, we must be prepared on earth, and fitted to occupy the exact spot intended for us before the time comes for us to be taken away. There can be no preparation after death. As the tree falls so it lies. As the stone is when carted from the quarry so it must remain for ever. What an important plea for sanctification of life on earth. Solomon's temple was a type of the spiritual temple,

II. IN THE MANNER IN WHICH IT WAS CONSTRUCTED. We gather (1) *That it proceeded gradually.* It was impossible for a building to be made all at once, when the materials were brought from a distance and one by one fitted together. There was time required for preparation, carriage, and erecting. The temple of God has been going on ever since Abel the first righteous man was admitted to heaven. Stone after stone has been quarried and prepared, and removed to its position for the last four thousand years. And the process will be continued till at last the topstone is laid with shouting and great joy. We gather (2) *That it was carried on according to a plan.* It was impossible that each stone could fit into its appointed place unless that place was pre-arranged and foreseen. Nay every detail must have been provided for, and all the parts accurately suited one to another. So the wisdom of Almighty God has foreseen and provided for every detail connected with his heavenly temple. Not only have those been selected who shall form part of the



building, but every stone is numbered and has its appointed position assigned to it. (3) *It was carried on in solemn and mysterious silence.* There was no sound of hammer or axe heard in the progress of that mighty work. Every thing being prepared, it was not necessary that there should be either noise, bustle or confusion. What reverence this mode of construction must have inspired. How solemn must even the builders have felt their work to be. A fit type of the mysterious work of God in the construction of His temple in heaven. The soul being prepared and fit is removed in the most solemn manner. How silent and mysterious is the passage into another world. How mavelously is the stone prepared, carried to its eternal resting place in the building above.

III. SOLOMON'S TEMPLE WAS A TYPE OF THE GREAT SPIRITUAL TEMPLE IN THE OBJECT FOR WHICH IT WAS ORDAINED. This was the glory of God. It was not for the pleasure of the King, or for manifesting the beauty of the carved stones—it was for the praise, the worship and the glory of the Almighty. Let us remember that the end of our salvation is not merely, or even chiefly, our own advantage. There is a higher, a nobler object to be obtained, the praise of God. The building is to be His eternal dwelling place, His everlasting habitation. This thought may properly humiliate our pride, but it gives us right views of self, of God, and of salvation. And it is the highest honour that as mortals we can aspire to, to be the eternal habitation of the Almighty.

Two or three collateral thoughts in conclusion—(1) In all buildings, there are *stones of all sorts, shapes, and sizes required.* There are the massive pillars, the keystones to the arches, and the small rubble to fill up the courses. These may not all occupy so prominent a posi-

tion, but they are all essential to the construction of the building. So the humblest Christians are required in the temple above as well as the more prominent and important. The meanest may find a place in the eternal building of God. There are the "pillars of the church" in all their glory, but there must also be the meaner portions which give strength and solidity to the whole. (2) *In all buildings there must be builders.* So God is the great Master Builder and the Divine Architect. He superintends the work. The under builders in this work are His ministers. They hew the stones from the rock by Divine grace and superintend their preparation. In the world above they are the angels who fit the prepared stones to their places. (3) *The foundation is Christ. The topstone is Christ.* He is the Alpha and the Omega—the beginning and the end. He is the basis and the glory of the whole building.

The Scripture passages relating to this beautiful simile are not quoted, they are well-known to every minister.

The teaching is obvious. We learn the *importance of being prepared in this world*, since there is no preparation in the next. We learn the *power of Divine grace* which can transform *stones* into a fit dwelling place for the Almighty. We learn the importance of *not grieving the Spirit* which dwells, even in the world, in the humble and contrite heart. We learn the importance of being *built on the sure foundation*. We learn the *glorious destiny of the people of God*, and we learn to *abide with patience the work of preparation* which is going on within us, waiting for the consummation of our bliss—that time when the topstone shall be placed in its position with shouting and great joy.

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# Notes on the Epistle to the Colossians.

REFERRING our readers for all historical and critical remarks about this Epistle to the able Commentaries of LIGHTFOOT and ELLICOTT, and FARBER's more recent "*Life and Work of St. Paul*," it is nevertheless necessary to carry into and throughout our consideration of the entire Epistle, what was its main purpose. Throughout St. Paul is dealing with the twofold evil that had arisen in the Colossian Church—an error half Judaic, half Gnostic—an error that was theological and practical. It arose from the wrong conception of matter as inherently evil and as demanding intervening mediators between the material system of things and God; and as making abstinence from contact with material things, as far as might be possible, very incumbent on the godly. This error has its modern analogies in Sacerdotalism, and in Pietism. To combat the error then and now the *Plenitude of Christ* must be preached; Christ the fulness therefore the all sufficient Mediator, therefore too the all sufficient Consecrator of the material system. The errors of the Ritualist, and of the Recluse are both met by this great fact.

## No. II.

### The Apostolic Thanksgiving.

"WE GIVE THANKS TO GOD AND THE FATHER OF OUR LORD JESUS CHRIST, PRAYING ALWAYS FOR YOU, SINCE WE HEARD OF YOUR FAITH IN CHRIST JESUS AND OF THE LOVE WHICH YE HAVE TO ALL THE SAINTS. FOR THE HOPE WHICH IS LAID UP FOR YOU IN HEAVEN, WHERE OF YE HEARD BEFORE IN THE WORD OF THE TRUTH OF THE GOSPEL: WHICH IS COME UNTO YOU, AS IT IN ALL THE WORLD; AND BRINGETH FORTH FRUIT, AS IT DOETH ALSO IN YOU. SINCE THE DAY YE HEARD OF IT, AND KNEW THE GRACE OF GOD IN TRUTH: AS YE ALSO LEARNED OF EPAPHRAS OUR DEAR FELLOWSERVANT, WHO IS FOR YOU A FAITHFUL MINISTER OF CHRIST; WHO ALSO DECLARED UNTO US YOUR LOVE IN THE SPIRIT."—*Col. i. 3-8.*

We notice here—

I. The SPIRIT of this Thanksgiving. Whatever is in it is so beautiful that we may well imitate it. Observe, (1.) It is *unselfish*. We hear the prisoner praise: the chained captive exult for the joys of others. Arthur Helps says, "It is a noble sight. That man

is very strong and powerful who has no more hopes for himself, who looks not to be loved any more, to be admired any more, to have any more honour and dignity; but whose sole thought is for others and who only lives for them." That is what you have before you here. (2.) It is

*ungrudging.* He is about to deal with their errors but nevertheless how willing and indeed eager Paul is first to recognise what is good and laudable in this Colossian Church. There are two sets of men with regard to art, scenery, society. Those who first see the blemish then the beauty: and those who first of all rejoice in the admirable if afterwards they have to criticise any drawback. To the first of these Paul belonged. (3.) It is *constant*. Like a perennial fountain his praise and prayer for them shall be poured forth.

II. The SUBJECT of this Thanksgiving. He thanks God, (1) *For the spiritual possessions of the church.* Here is the familiar triad of his thought and description—Faith, Love, Hope. Sometimes he views faith and love as leading up to hope: here he depicts hope

as kindling faith and love.

(1.) *The faith is Christ-centred.* "In Christ Jesus."

(2.) *The love is practical.*

It distributes "to the necessities of saints." (3.) *The hope is secure.*

It is stored up—"laid up in Heaven."

So it is above fire and flood and all destructive forces.

He thanks God (2.) *For the means by which these possessions had been obtained.*

For (1) *The gospel.*

"word of truth," etc. He rejoices (a) in its *universal*

*ity*—"whole world," (b) in its *fertility*.

He shows not only its vitality but its inherent *reproductiveness*.

It "multiplies itself again."

For (2) *The Preacher.* He thanks God not only for

their possessions, and the means by which they had

acquired them, but (3.) *For the source and sphere of their possession.*

"Love is its spirit." Love is the

life of the saints.

U. R. THOMAS.

## *Germes of Thought.*

### THE PREACHER'S FINGER-POST.

#### **The Transformative Field, and force of the Gospel.**

"THE WILDERNESS AND THE SOLITARY PLACE SHALL BE GLAD FOR THEM: AND THE DESERT SHALL REJOICE, AND BLOSSOM AS THE ROSE. IT SHALL BLOSSOM ABUNDANTLY, AND REJOICE EVEN WITH JOY AND SINGING: THE GLORY OF LEBANON SHALL BE GIVEN UNTO IT, THE EXCELLENCY OF CARMEL AND SHARON, THEY SHALL SEE THE GLORY OF THE LORD, AND THE EXCELLENCY OF OUR GOD."—

*Isaiah xxxv. 1, 2.*

Assuming this passage to refer to Gospel times, two subjects are presented:—

I. THE SPHERE IN WHICH THE GOSPEL OPERATES. It is here spoken of as a "solitary place, as a wilderness," and in (ver. 7.) as "parched ground," "thirsty land," "habitation of dragons." Let us confine our attention to the two figures of the text, and observe (1), That the condition of depraved humanity is that of solitude. It is in a state of awful isolation. It is away from God

and from fellowship with all holy spirits. Between corrupt souls there is no true fellowship, and there cannot be. There may be, and is, an animal and intellectual mingling and co-mingling in the material and secular associations of life, but no moral blending of soul with soul. This can only be where there is a mutual recognition of moral excellence. Truly a corrupt soul is in a solitary place. It stands alone in the universe, unloving and unloved. Observe (2), That the condition of depraved humanity is that of wilderness. It is a wilderness. It has productions, but they are wild and worthless, mere weeds and thorns and thistles. "I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof." Depraved souls are productive, but it is the productiveness of the wilderness, uncultivated, wasteful, and confused. Sad it is, where the divine germes of the soul run into weed.



II. THE TRANSFORMATION WHICH THE GOSPEL EFFECTS. (1.) The Gospel makes the sphere *joyous*. "The wilderness shall be glad, the desert rejoice," etc. What gladness the Gospel brings in the soul when received in full faith, the gladness of gratitude, love, hope, communion with infinite goodness. (2.) The Gospel makes this sphere *beautiful*. "It shall blossom as the rose." And this beautiful earth has scarcely an object more beautiful than the rose—beautiful in hue, and form, and fragrance. The Gospel imparts to the soul beauty of the highest kind—moral beauty, the beauty of the Lord. (3.) The Gospel makes the sphere *grand*. "The glory of Lebanon shall be given unto it." As Carmel or Lebanon tower above the plains of Palestine, so the soul into which the Gospel enters is raised above its unconverted contemporaries. Christliness makes man great in moral strength, elevation and majesty. (4.) The Gospel makes the sphere *glorious*. "They shall see the glory of the Lord." What a vision is this! Transporting and transforming! "Blessed are the pure in heart for they shall see God."

CONCLUSION; What a view of moral humanity we have here! Its condition is that of solitude and waste. Aye, notwithstanding all its boasted progress in civilisa-

tion, it is without God and without moral fruitfulness. How transcendently important is the work which the Gospel has to do! It is to change the whole scene. To cause "the wilderness to blossom as the rose." The Gospel is a morally transforming power. What transformations it has effected in ages that are gone, and will continue to effect. "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God."

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"Shew me Thy glory."

"AND HE SAID, I BESEECH THEE, SHEW ME THY GLORY. AND HE SAID, I WILL MAKE ALL MY GOODNESS PASS BEFORE THEE, AND I WILL PROCLAIM THE NAME OF THE LORD BEFORE THEE; AND WILL BE GRACIOUS TO WHOM I WILL BE GRACIOUS, AND WILL SHEW MERCY ON WHOM I WILL SHEW MERCY. AND HE SAID, THOU CANST NOT SEE MY FACE: FOR THERE SHALL NO MAN SEE ME, AND LIVE. AND THE LORD SAID, BEHOLD, THERE IS A PLACE BY ME,

AND THOU SHALT STAND UPON A ROCK."—*Exodus xxxiii. 18—21.*

THE history of Moses as the deliverer and legislator of Israel, reminds us of two great facts in God's government of our world:—First: *That God raises human Society by the ministry of individual men.* God could have delivered the Jews from Egypt without any instrumentality, by a mere volition, or by the force of nature, or by the interposition of angels, but employs Moses—man. This has ever been so, and still is, God makes man the tutor, leader, emancipator, the Saviour of man. Secondly: *That the individual man by whom He raises society, He qualifies by a close fellowship with Himself.* God brought Moses into a very near relationship with Himself, made to him various revelations, spoke to him at various times. No man can really help his race who is not in communion with the Infinite Father. The passage under note is one of numerous instances of God's communion with Moses. How the Almighty now appeared to this man, whether in material form and sound, speaking to the outward ear and eye, or in visions of the mind no one can determine. In the passage we have—

I. THE PROFOUNDTEST CRAVINGS OF THE SOUL. "I beseech Thee, shew me Thy glory." Already Moses had enjoyed repeated

manifestations of God, but he yearned for some further displays. Man's deepest hunger is for God. "My heart and my flesh cry out for the living God." "Oh that I knew where I might find Him," etc. God is the prime necessity of human nature. Give man what you like, all scientific knowledge, all sensuous pleasures, all worldly fame without a God, he is still hungry and empty. As a parched landscape hungers for a shower, the human soul hungers for God. "I beseech Thee shew me Thy glory." This craving, First:—*Explains the existence of polytheism.* Secondly:—*Implies a supreme existence.* As the eye implies light, and the ear sound, and the lungs atmosphere, this craving implies God. Thirdly:—*Renders the prevalence of Atheism impossible.\** Man is constitutionally theistic. Theoretical Atheism is a mere cloud in the sky of the soul. It is ever changing, never resting, must pass away. Fourthly:—*Reveals the grand distinction of human nature.* We know no other creature on earth that craves for a God, but man. In the passage we have—

II. THE GRANDEST REVELATIONS OF GOD. What was the response to Moses? "I will proclaim the name of the Lord before thee,"

\* "The whole nature of man," says Dr. Flint, "presupposes and demands God, and is an enigma and self contradiction, if there be no God."

etc. The revelation here is—First:—The revelation of *moral character*. It is not the revelation of Almighty force, of immeasurable wealth, of infinite knowledge, but of moral character. The greatest thing in the universe is moral character. Worlds and systems are nothing compared with it. It implies mind, freedom, law, conscience. Secondly:—The revelation of the *sublimest* moral character. There are different kinds of moral character in the universe. There are the utterly corrupt, there are the partially good. But here is a character infinitely good, Three things may be noticed in relation to it: (1.) Its absolute love. "All my goodness." "God is love," God is good. His love is the root of the universe, and the fountain of all blessedness, in all worlds. (2.) Compassionate love. "I will have mercy on whom I will have mercy." Mercy implies suffering, and God's absolute love takes the form of compassion towards suffering humanity. (3.) Sovereign love. "I will have mercy on whom I will have mercy." His mercy is unconstrained and free. Here then is the grandest manifestation of God, the manifestation of the highest moral character. God virtually says to Moses, "My glory is in my moral character, and the essence of my moral character is goodness." Indeed, goodness is the essence of

all glory. To be good alone is to be glorious. In the passage we have—

III. THE NECESSARY IGNORANCE OF MAN. "Thou canst not see my face; for there shall no man see me, and live." "See my face." This may mean, see me fully. A full sight of Himself transcends the capacity of all finite minds. Indeed, a slight glimpse of Him would paralyse the soul. Isaiah had a glimpse in the temple, and he fell to the earth and exclaimed "Woe is me, woe is me!" John had a glimpse in Patmos, and "he fell at His feet as dead." In the face of a man you have the highest expression of his soul—his being, and there are some human faces so radiant with intelligence, so glowing with all that is good and noble, that one can scarcely glance at them without a nervous trembling. But what finite being in the universe, however great, can look at that face which expresses an infinitude of knowledge, love and justice? We shall never see the face of God. All we shall have as ages roll on and as our characters improve, are glimpses more and less full of His glorious thoughts and plans. For ever the cry of holy and exalted spirits will be, "we beseech thee, shew us Thy glory." This is the right attitude of souls, yearning for higher manifestations of the infinite

## Genuine Religion ; or Christliness a Reign in the Soul.

“INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD.” *Mat. xxv. 34.*

FROM this passage, the following truths may be inferred, concerning genuine religion, or, what is better, *Christliness*.

I. That Christliness is a REGAL POWER. It is a “kingdom.” The religion of the Gospel is not a mere *sentiment* or *emotion*, or *idea*, or a *ritual*, but a *regal* force, the reign of truth and love in the soul, that brings into subjection everything to Christ. If not imperial it is nothing. “The kingdom of God is within you.” In all things within, Christ has the pre-eminence. “Seek ye first the kingdom of God.”

II. That Christliness is a regal power PREPARED FOR MAN. Genuine religion, or Christliness, is no accidental power in the universe. It has been *prepared*, arranged for man. Two things will show this ; First—Its *fitness* to man's spiritual nature. What other system of truth is fitted to rule the entire soul, but the Gospel ? There are systems that can wield a kind of sovereignty over the intellect, over the imagination, or over some particular faculty. But Christianity, is the only system fitted to rule the soul in the *entirety* of its *being*, *intellect*, *imagination*,

*heart*, *conscience*. Secondly—Its *necessity* for the spiritual nature. The great want of the soul is a fit government—a government over all its impulses, forces and powers—a government that shall bring out and develop harmoniously all its varied elements and capabilities. Without such a government, it is all anarchy and confusion. The religion of the Gospel can alone establish such a reign over the soul. The gospel is as truly “prepared” to rule the soul as the air is to fan the lungs, the sun to light the world.

III. That Christliness is a regal power PREPARED FOR MAN BEFORE ALL TIME. Christianity is not an after-thought—“The Lamb was slain before the foundation of the world.” When was that ? When was the foundation of the world laid ? Who can tell that ? What arithmetic can compute the ages that have passed away since that event ? But prior to that, this system for ruling and regulating the soul was prepared. Who prepared it ? Who was in existence before the universe ? “Who hath been His counsellor and taught Him ? The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth ; when there were no fountains abounding with

water. Before the mountains were settled, before the hills were brought forth : while as yet he had not made the earth nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there : when he set a compass upon the face of the deep : when he gave to the seas his decree, that the waters should not pass his commandment : when he appointed the foundations of the earth : then I was by him, as one brought up with him : and I was daily his delight—rejoicing always before him : rejoicing in the habitable part of his earth ; and my delights were with the sons of men. Now, therefore, hearken unto me, O ye children : for blessed are they that keep my ways." It is therefore the oldest system in the universe, it is eternal.

IV. That Christliness is a regal power FULLY ENJOYED IN THE FUTURE STATE. "Enter into the kingdom." There are many things here which interfere with the reign of religion in the soul. Insurrectionary forces rise within, invading forces assail from without. But, in the future, no such disturbing elements will exist, and the soul will fully enter into the kingdom ; the reign will be perfect, glorious, and permanent. All wills will be subordinated to Christ's will, all purposes to Christ's purpose, all minds animated and

swayed by Christ's spirit.

CONCLUSION :—Never can the fact be too deeply impressed upon the soul, upon the minds of all men, that genuine religion is a *reign*, a kingdom. Alas, our age, or our generation regard it as a theology, a ritual, a profession, or a routine. But it is a reign and nothing else, a reign of truth and love, of honesty, of all that is Christly. When will the day dawn when the "kingdoms of this world shall become the kingdoms of our God ?"

### The Undesirableness of a Wicked Man's life.

"AND DEPARTED WITHOUT BEING DESIRED.—2 *Chr.* xxi. 20.

THIS is said of Jehoram, who was the son of Ahab, king of Israel. He ascended the throne when he was ~~twenty~~<sup>forty</sup> two years of age. He reigned eight years. He lived forty years in the world a life of wickedness, and then died a terrible death, and here it is stated that his death was unlamented. Not one, perhaps of all his subjects, desired him to live longer, breathed no sigh of regret at his departure, but, on the whole felt relief when he was gone. The truth suggested by the incident is this, *that the continuation of the life of the wicked man is undesirable.*



I. Such a life is not desirable ON HIS OWN ACCOUNT. The life of a wicked man here, though surrounded by every luxury, and endowed with the powers and pleasures of royalty, as in the case of Jehoram, is no *real* service to him. Two facts will shew this: First—His highest enjoyments and dignities are *unsatisfactory* and brief. The immutable laws of our moral nature render it impossible for us to be satisfied in any condition, where, we have not a consciousness of right, a sense of divine favour, a hope of a bright future, and the pulsation of holy loves. Without these things, however abundant our wealth or elevated our position in the world, we shall have an “aching void,” and a gnawing hunger for something else. And not only *unsatisfying* is all this worldly good but *brief*. A few years at most and all is over. Crowns and sceptres and princely estates are gone for ever. Is such a life desirable for man? Is it not better for a man never to have lived at all than to have lived such a life? Observe (1) How foolish to *aim* at such a life as this. And yet such is the life that the millions are aspiring to and struggling after. Give me wealth, give me power. This is the constant and practical prayer of the multitudes in every age. Observe (2) How foolish to *envy* such a life as this.

The suffering poor, the toiling thousands are prone to envy the rich and the mighty, irrespective of their moral character, but pity is a far more becoming sentiment in the case than envy. “I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: Yea, I sought him, but he could not be found.” Though his excellency “mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever like his own dung; they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as the vision of the night. The eye also which saw him shall see him no more: neither shall his place any more behold him.” Another fact showing that the life of a wicked man is undesirable, even to himself, is Secondly—That the longer it continues the *greater becomes his responsibility*. Assuming a future state of retribution it follows that every year of a wicked man's existence in this life, will augment the awfulness of his future; for all past years, opportunities, possessions, enjoyments, he will have to answer. The sooner then a wicked man dies, if he is to continue in his wickedness, the better for him—aye, the better for him too if he had never lived at all.

His life is undesirable for himself.

II, Such a life is not desirable on ACCOUNT OF OTHERS. First—It renders no *real* good to others. True, a wicked man of genius and intelligence, and enterprise, and means, may contribute something to improve the material condition of his fellow men, but mere material good is not real good, and may become the occasion of real evil in the soul. You may by your intelligence lift an ignorant man to the lofty heights of knowledge ;—you may by your wealth lift a poor man to great possessions, but intellectual and secular elevation merely, are moral degradations. The greatest moral paupers are often found in mansions, and the greatest moral serfs on thrones. Secondly—It produces *incalculable mischief*. “Can a corrupt tree bring forth good fruit?” No more can a bad life

produce spiritual good to others. In the spiritual as in the material, like begets like. “One sinner destroyeth much good.” The language, the habits, the spirit, the example of a wicked man are necessarily pernicious. Hence his exit from the world is not to be regretted. Like Jehoram, he departs “without being desired.” It is not desirable for him to continue. Is it desirable that germs of disease shall continue in the atmosphere that we breathe ? that streams of poison should run into the waters we drink ? No more is it desirable that wicked men should continue to live. Every wicked man as he leaves the world may well say, better would it have been had I never been born, and better too would it have been for the race, the universe, had I never conceived a thought, spoken a word, performed a deed.

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### Wit the Flavour of the Mind.

WHEN wit is combined with sense and information ; when it is softened by benevolence and restrained by principle ; when it is in the hands of a man who can use and despise it—who can be witty and something more than witty,—who loves honour, justice, decency, good-nature, morality, and religion ten thousand times better than wit—wit is then a beautiful and delightful part of our nature. Genuine and innocent wit like this is surely the flavour of the mind. Man could direct his ways by plain reason, and support his life by tasteless food ; but God has given us wit, and flavour, and brightness, and laughter, and perfumes, to enliven the days of man’s pilgrimage, and to charm his pained steps over the burning marl.

SYDNEY SMITH.

# SEEDS OF SERMONS FROM THE MINOR PROPHETS.

## MALACHI.

[If the Bible as a whole is inspired, it is of vast importance that all its Divine ideas should be brought to bear upon the living world of men. Though the pulpit is the organ Divinely intended for this work, it has been doing it hitherto in a miserably partial and restricted method. It selects isolated passages, and leaves whole chapters and books for the most part untouched. Its conduct to the Minor Prophets may be taken as a case in point. How seldom are they resorted to for texts! and yet they abound with splendid passages throbbing with Divine ideas. It is our purpose to go through this section of the Holy Word; selecting, however, only such verses in each chapter and book as seem the most suggestive of truths of the most vital interest and universal application.]

**MALACHI**—which means messenger—the last of the Hebrew prophets, is a man whose personal history is wrapped in utter obscurity. He is supposed to have lived after Haggai, and Zechariah, and was contemporary with Nehemiah. It is likely that he occupied a relationship to Nehemiah somewhat analogous to that which Haggai and Zechariah sustained to Zerubbabel. The general opinion is that he flourished about the year 420, B.C. This was that brilliant period in Greece in which flourished some of its greatest men. Cimion, son of Miltiades, distinguished as a commander: Pericles the greatest of Athenian statesmen, under whom Athens attained a splendour that made her the wonder and admiration of all Greece: Phidias, the celebrated sculptor, and a host of distinguished artists; Simonides and Pindar, eminent lyric poets: Æschylus, Sophocles, and Euripides distinguished dramatists; and Herodotus who has received a title really due to Moses, the “Father of History.”

No. CCCLVII.

### Spiritual Reformation.

“AND NOW, O YE PRIESTS, THIS COMMANDMENT IS FOR YOU.” etc.  
—*Mal. ii. 1—3.*

THE grand subject we gather from these words is *spiritual reformation*. “Now, O ye priests.” The priests are specially addressed and reproved, for they, whose mission it was to raise the people to true worship and to holiness, led them into sin. Notice:—

I. THE NATURE of the spiritual reformation required. “If ye will not hear and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts.” From this language it would appear that true spiritual reforma-

tion involves two things: (1.) A *practical application of the word of God*. There should be right attention to it. That word is not only to be heard, earnestly listened to, but to be laid to heart, which means practical attention. It is to be applied to correct the wrong that is in us, and to generate and develope the true. (2.) An *entire dedication to the glory of God*. “To give glory unto my name.” All genuine spiritual reformation is implied in this, right attention to the Divine word, right application of the Divine word, and an entire dedication to the glory of God. This is a reformation not of parchment but of principle, not of systems but of

souls. It is in truth the only reformation worth having.

II. The URGENCY of the spiritual reformation required. The neglect thereof incurs—First: A *curse*. “I will even send a curse upon you and I will curse your blessings.” “I will curse your benedictions. Not the personal advantages and perquisites enjoyed by the priests, but the blessings they pronounced upon the people. The service had been merely formal without any sort of reverence in it: the blessings they uttered should retributively be evacuated of all efficacy and should be a mere formula.”—*Dr. Dods*. What an awful thing to have blessings turned into curses, and yet if we are unregenerate and unrenewed this takes place by the very laws of our moral constitution. As hemlock turns even the sunbeam into poison, corrupt souls turn God’s blessings into maledictions. Its neglect incurs—Secondly: A *rebuke*. According to Kiel, Ewald, and others the expression, “Behold I will corrupt your seed,” should be, “Behold I will rebuke your arms.” Perhaps the idea is, I will wither your power, I will check the growth of your posterity. There is no true prosperity without spiritual reformation.—The neglect incurs—Thirdly: *Contempt*. “I will spread dung upon your faces, even the dung of your

solemn feasts.” “The dung in the maw of the victims sacrificed on the feast days: the maw was the perquisite of the priests (Deut. xviii. 3.) which gives peculiar point to the threat here. You shall get the dung of the maw, as your perquisite, instead of the maw. And one shall take you away with it, *i.e.* you shall be taken away with it, it shall cleave to you wherever you go (Moore). Dung shall be thrown in your faces, and ye shall be taken away *i.e.* removed out of the way, as dung would be, dung begrimed as ye shall be. (I. Kings xiv. 10. Jer. xvi. 4. xxii. 19).”—*Fausset*.

CONCLUSION: Are we the subjects of this spiritual reformation? Have we been renewed in the spirit of our minds? “Marvel not that I say unto you ye must be born again.”

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No. CCCLVIII.

### The Minister of Divine Truth.

“MY COVENANT WAS WITH HIM OF LIFE AND PEACE,” etc.—

*Malachi* ii. 4—~~19~~.

We have here the minister of Divine truth as he always should be, and as he often is,—

I. The minister of Divine truth as he ALWAYS SHOULD BE. We learn First: That he should be a man *Divinely called*. “Ye shall know that I have sent this com-

mandment unto you that My covenants might be with Levi, saith the Lord of Hosts." What was the Divine Commission to the priesthood? Here it is "Phinehas the son of Eleazar, the son of Aaron, the priest hath turned My wrath away from the Children of Israel while he was zealous for My sake among them, that I consumed not the Children of Israel in My jealousy; wherefore say, Behold I give unto him My covenant of peace, and he shall have it and his seed after him." (Num. xxv. 11-13). The Aaronic priests were called of God to be the ministers of life and peace to the people. Two of the greatest blessings of being. What is existence without life, intellectual and spiritual life, and what is life without peace, peace with self, the universe, and with God? We learn—Secondly: That he should be a man of *profound reverence*. "I gave them to him for the fear wherewith he feared Me, and was afraid before My name." The priest was not only to be entirely free from a volatile and frivolous spirit, but to be profoundly reverential, pervaded by a holy awe. He was to be impressed with the solemnity of the commission with which he was entrusted. We learn—Thirdly: That he should be a man of *moral truthfulness*. "The law of truth was in his mouth, and iniquity was not found

in his lips." The moral laws which he has to inculcate and administer are to be regal forces in his own soul, and embodied in his life. He is to be free from the control of all shams and theories, a man of stern, moral, realities. We learn—Fourthly: That he should be a man of *practical devotion*. "He walked with Me in peace and equity." His life should be a walk, there should be progress in it, he should walk with God, and walk with God in "peace and equity." We learn—Fifthly: That he should be a man of the *highest usefulness*. "And did turn many away from iniquity." Iniquity is man's curse and ruin: to turn him from that is to save him, and that is the work of the true minister. The commission given to Paul was to "turn men from darkness to light, and from the power of Satan unto God." We learn—Sixthly: That he should be a man of the *highest intelligence*. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." Being a "messenger of the Lord of Hosts," he is to understand and appreciate the wonderful message, and give it from his own mouth to the people. Such is what Levi, as an ideal priest, was and did, and every minister of Divine Truth must be and do the same. What a high



standard to aim at. How its light condemns and abashes most of us. We have here—

II. The minister of Divine truth as HE OFTEN IS. The false minister is here represented — First: As *swerving from the right*. “But ye are departed out of the way.” Ye are very different in your conduct from the ideal priest and even from your actual predecessors in office, your careless teaching, your superficial dealing, your contentment with formulas and external rites, and your personal laxity, have given men a prejudice against religion altogether. Instead of helping men to accept the truth and live Godly lives you have caused even those who wished to do so to take offence and turn away. A sceptical age is necessarily the result of externality and heartlessness in the religious teachers of previous generations. The false minister is represented—Secondly: As *leading the people astray*. “Ye have caused many to stumble at the law.” Not only by their speech but by their conduct do many who profess to be ministers of God’s word lead the people to stumble. Their inconsistent life, their theological jargon, their exclusive spirit, lead the people to “stumble” at Divine things. The false minister is represented here—Thirdly: As *perverting the truth*. “Ye have corrupted the covenant of Levi.”

How many there are who tamper with the word of God, who employ it to support some favourite prejudice, or to buttress their little sect! How far for example, is our conventional theology unlike the theology of Christ. The false minister is represented here—Fourthly: As *becoming contemptible*. “Therefore have I also made you contemptible and base before all the people.” Ministers who hunt after honor, popularity, gain, become contemptible in the estimation of intelligent and unsophisticated souls. The pulpit of England is certainly sinking into contempt with the English people. This is a sad calamity. The decrease in the number of those who attend churches, compared with the increase of population, the growth of a literature in thorough antagonism to the spirit and aims of Christianity: and the fact that the great bulk of the reading and thinking men of England stand aloof from all churches, plainly show that the pulpit of England is sinking into popular contempt. Primates and prelates, and preachers are treated with ridicule in nearly all popular literature and scientific discussion. A more terrible sign of the times I know not than this. The “salt” of the pulpit has lost its “savour,” and it is being trodden under foot with disdain and contempt. Trodden under foot by our *authors*

scientists, artisans, tradesmen, and merchants. Gracious Heaven raise up men for our pulpits, so high in culture, so gifted in faculty, so Christly in love, so invincible in duty, so independent in action, as shall not only counteract the downward tendency to ruin, but shall attract to it with reverence the intellect of the age! \*

No. CCCLIX.

### One Father.

"HAVE WE NOT ALL ONE FATHER?" etc.—*Malachi* ii. 10-12.

"This section" says Kiel "does not stand in any close connection with the preceding one. It does not furnish an example of the stumbling upon the law mentioned in verse 8: nor of the violation of the covenant of the fathers, verse 10: or of the marriage covenant, verse 14 appended to the neutralising of the covenant of Levi on the part of the priests, verses 8 and 4. For there is no indication in verses 10-16 that the priests gave any impulse through their bad teaching to the breaches of the law which are here condemned: and the violation of the covenant of the fathers and of the marriage covenant forms no more a thought by which the whole is ruled, than the violation of the covenant with Levi, in the pre-

vious section. The prophet rather passes over with verse 10 to a perfectly new object viz., the condemnation of marriages with heathen women."

From this passage the three following truths are deducible.

I. That the great God is NOT ONLY THE CREATOR BUT THE COMMON FATHER OF MANKIND.—"Have we not all one Father? hath not one God created us?" It is clear that the one Father does not mean either Adam the progenitor of the race, or Abraham the father of the Israelitish nation, but Jehovah Himself. He is the Creator of all things but not the Father of all things. We could not regard Him as the Father of the mountains, the valleys, the rivers, the oceans, the stars, though He is the Creator of all these, all things are created by Him: but He is the Father of human souls. We are all His "offspring." This relationship implies two things. First: A *resemblance in nature*. Children resemble their parents in nature and attributes. All intelligent moral beings bear a resemblance to the Infinite. They are spiritual in essence, moral in sentiment, free in action, they are formed in His image. The relationship implies: Secondly: The *existence of parental sympathy*. While a human father has the ordinary sensibilities of a man, he has the

peculiar affections of a parent, a tender interest, in his offspring which he feels for no other object in the world. So God is a Father. Whilst He has an interest in all the works of His hand He has a special interest in a human soul. The relationship implies, Thirdly: The *obligation of filial devotion*. Filial love and loyalty raise and bind the souls of children to their parents. Such is the feeling that human spirits should cherish and develop in relation to God. Man is the only creature on this round earth that has the capacity and consequently the obligation, to feel, entertain, or develop this filial affection. He then who is the Creator of all things in the world is the Father of man, all are His *creatures*, but men are His *children*. Sublime distinction this. From this passage we learn—

II. That the fact of this unique relationship is a MIGHTY ARGUMENT WHY MAN SHOULD DO NO WRONG EITHER AGAINST HIS FELLOW-CREATURE OR HIS GOD. “Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?” Two remarks are suggested concerning the wrong with which the Israelites are here charged. First: It was a wrong committed against *mankind*. The special wrong referred to is the contraction of marriage with a

heathen woman and the putting away the Israelitish wife. This is the treachery and the “abomination” referred to. The repudiation of Jewish wives and the adoption of heathens. Secondly: This wrong against mankind was a wrong against God *Himself*. “Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.” God’s law with the Jewish people was that they were to be a separate people, separate from all the other people of the earth, and they were to sustain their distinction by not intermarrying with other peoples. But now, at the period when the prophet wrote they were doing so and that to a great extent. (See Nehemiah xiii. 23—29. Ezra ix. 1—4.) It is an universal truth that a wrong against man is a wrong against God, to sin against our fellow creatures is to sin against God Himself, and this is an outrage against the relationship which we all sustain to Him, not only as our common Creator but our common Father. We are all children of the same Father, and therefore we should be fair in our dealings one with another. We should love one another and co-operate with one another for our mutual advantage in all that is virtuous and noble. “Have we not all one Father?” Wherefore then should we cheat, hate, deceive,

oppress, murder one another? How monstrous! From this passage we learn—

III. That the perpetration of wrong EXPOSES THE DOER TO THE MOST LAMENTABLE RESULTS. "The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts, and this have ye done," etc. This perhaps means utter extermination. "The master and the scholar," some translate, "him that watcheth and him that answereth." In "Master," the special reference is to the priest who ought to have taught the people piety, but who led them into evil; in "Scholar," to the people themselves who were the pupils of the priests. The idea is that both the priests and the people will suffer on account of the wrong they were committing. Great distress had come upon them already. "This have ye done." (*See* Ezra x. Nehemiah ix. 10—13.) *Again*, This is only a shadowy picture of the evils that ever flow from wrong. "Sin

brought death into our world and all our woe." It is sin that kindles and feeds the flames of retribution.

CONCLUSION :—Haste the time when men shall realise the fact that they are all children of one Father, so that all wrongs against one another shall cease and the Spirit of universal brotherhood prevail!

"A happy bit hame this auld world would be,  
If men when they 're here, could make shift  
to agree,  
An' ilk said to his neighbour in cottage an'  
ha',  
'Come, gie' me your hand—we are brethren  
a'."

I ken na why ane wi' anither should fight,  
When to 'gree would make a' body cosie an'  
right;  
When man meets wi' man, 'tis the best way  
ava,  
To say, 'gie me your hand—we are brethren  
a'."

My coat is a coarse ane an' yours may be  
fine,  
And I maun drink water, while you may  
drink wine;  
But we both ha'e a leal heart, unspotted to  
shaw,  
'Sae gie me your hand, we're brethren a'.'  
Ye would scorn to do fausely by woman or  
man,  
I haud by the right, aye, as well as I can,  
We are ane in our joys, our affections an a',  
'Come, gie me your hand—we are brethren  
a'.' "

R. NICOL.

## HOMILETICAL BRIEVIARIES.

No. CCCCIV.

## Necessity of the Divine Spirit.

“NO MAN CAN SAY THAT JESUS IS THE LORD, BUT BY THE HOLY GHOST.”

I. *Cor.* xii. 3.

THE subject of this chapter is the source, object, and value of spiritual gifts. All these gifts are ascribed to the Holy Ghost. In the text the Apostle implies that no one will really accept Christ only by the help of the Divine Spirit. We shall offer a few thoughts on the necessity of the Divine Spirit to enable man to believe in the Gospel. The necessity arises: I. Not from the WANT OF EVIDENCE OF ITS DIVINITY. Evidence abounds, both external and internal. II. Not from the want of CAPACITY. Man has the power to examine and weigh evidence. The want is moral disposition. Hence the need of the Divine Helper. It has been asked why should we need the Divine Spirit to help us to believe in the Gospel, more than the Divine Spirit to help us believe in any other system of Truth? (1.) Man's inclination is against the Gospel. His sympathies are not against any other branch of truth. (2.) He has a moral dread of it. He knows the Gospel will condemn him, and he is afraid to hear the sentence. He does not fear that any other branch of truth will condemn him. (3.) Social influence is against it. Fearful is the tendency of man to think, and feel, and move with the multitude. The multitude do not believe in the Gospel. Social influence is not against any other branch of truth. (4.) Satanic agency is against it. The god of this world blinds the eyes of men. Satan is not against man believing any other system of truth. Hence the necessity of the Divine Spirit in order to enable a man to believe in Christ.



No. CCCC.V.

**Sowing to the Spirit.**

“HE THAT SOWETH TO THE SPIRIT SHALL OF THE SPIRIT REAP LIFE EVERLASTING.”—*Gal. vi. 8.*

The whole verse contains three dualities: (1.) A duality of nature—“flesh and Spirit.” The former representing that part of human nature which connects man with time and sense, the other that part that connects him with the mutable and divine. (2.) A duality of procedure; a sowing to the flesh, and a “soweth to the Spirit.” The former a cultivation of the animal powers and propensities—the latter the spiritual powers and propensities. (3.) A duality of result; the one reaps corruption, the other everlasting life. Our subject is, a TRUE MORAL CULTURE. “Soweth to the Spirit.” Consider here three things: I. The SPIRITUALITY of the work. “Soweth to the Spirit.” (1.) The Spirit requires moral cultivation. Think of its condition in its unregenerate state. Its ground is fallow, it is a wilderness. It is full of the germs of evil. (2.) The Spirit is capable of moral cultivation. Facts show this. What moral changes have taken place in human nature. Read the history of Paul in the Corinthians. Thank God, this man, though depraved, was improved. II. The ETERNITY of the work. “Everlasting life.” (1.) The soil is everlasting. (2.) The seed is everlasting. We are all sowing for eternity. (3.) The uniformity of the work. (a) Uniformity of kind. The kind you sow you shall reap. (b.) Uniformity of amount. If little, reap little. All this is insured by the law of causation, the law of habit, the law of memory, the law of retribution. Every deed is a seed sown in our nature, and the seed is either good or evil, and according to the seed will be the harvest.

No. CCCC.VI.

**God's conduct in the Salvation of Mankind.**

“O THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD.”—*Romans xi. 33.*

THIS is the conclusion of the argument which Paul had pursued in regard to God's conduct in the salvation of mankind. He seems to be overwhelmed with the sense of its unsearchableness. In many things do the depths of God's wisdom and knowledge appear in men's spiritual restoration. We remark four things. I. The MANIFESTATION OF HIS RIGHTEOUSNESS in the restoration of rebels. Human monarchs have shown their justice in crushing rebels, but God in restoring them. II.

THE DESTRUCTION OF THE SPIRIT of rebellion in the restoration of rebels. Human monarchs may deliver rebels, but they cannot destroy the spirit of rebellion. God does this. III. The AUGMENTATION OF THE FORCE OF MORAL GOVERNMENT in the restoration of rebels. Human monarchs may weaken their government by saving rebels, but God strengthens the force of His moral administration by redeeming transgressors. IV. The PROMOTION OF ALL THE RIGHTS OF HIS SUBJECTS in the restoration of rebels. Human monarchs by delivering rebels endanger the rights of loyal citizens, God in the restoration of rebels promotes the rights of all. "O the depth of the riches," etc. V. The ELECTION OF EARTH INSTEAD OF HELL as the scene for the restoration of rebels.

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No. CCCCVII.

### Grace abounding.

"THAT AS SIN HATH REIGNED UNTO DEATH, EVEN SO MIGHT GRACE REIGN THROUGH RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD."—*Romans* v. 21.

Two facts are here worthy of attention and suggested by the passage. I. That "SIN" and "GRACE" ARE IN THE WORLD AS RULING POWERS. "Sin" and "grace" are two small words, but they represent mighty things. "Sin" here stands for the principle of evil, the root of all wrong. "Grace," the principle of all goodness, the root of all that is virtuous and holy in the universe. In the chapter Paul speaks of these two forces as coming into the world, one through *Adam*, the other through *Christ*. These principles are the moral monarchs of the race, and monarchs always in fierce fighting. All the battlings in the world are but the results of their mutual antagonism. II. That the RULE OF THE ONE ISSUES IN DEATH, OF THE OTHER IN EVERLASTING LIFE. "As sin hath reigned unto, or in death." It is not necessary to regard death here as meaning the dissolution of the body, for this would have taken place had sin never been introduced into the universe; nor the extinction of our being. But it means the destruction of all that can make life worth having. "Sin when it is finished bringeth forth death." What is the death of a spirit but the life of wickedness? This is sin. But whilst sin leads to death grace leads to everlasting life. What is everlasting life? Not mere life without end, but life without evil. Everlasting life is everlasting goodness.

CONCLUSION: The grand question is, which is our moral monarch, "sin," or "grace"? In all hearts one must be subordinate to the other, one must reign over the other.

# *The Preacher's Emblematory Helps.*

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## SCIENTIFIC FACTS AS ILLUSTRATIONS OF ETERNAL TRUTHS.

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### **The Completeness of a Building, like the Completeness of the Human Race.**

CONSIDER how all existences rise in the scale of nobleness, just as they are incapable of individual perfection. The stones which are intended to form part of a building lose their separate unity, and any completeness they merely possessed as stones. Taken apart they might seem unmeaning or even grotesque and unshapely in form and outline. But it would be a foolish and vain thing to try to give them a kind of individual completeness by rounding off a ragged edge here, or filling up an unsightly gap there. It is just that which makes them individually imperfect that lends to them the capacity of contributing to a higher perfection. When the stone is built into the shaft or column, or when around and above the unsightly structured fragment rise the other portions which form its complement in the unity of

some fair and stately edifice, we perceive how, lacking or losing individual completeness, it has become sharer in a greater and higher completeness, a necessary contribution to and participant in the perfection and beauty of the whole.

DR. CAIRD,  
*Principal of Glasgow University.*

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### **The Course of the Sun and of the Moral Universe.**

WE are told that while the planets are revolving round the sun, the sun himself, with his attendant train, is sweeping towards a point in space so remote that the imagination fails to picture to itself the immensity of the curve. And so, too, to the faithful follower of Christ, revelation develops into a nobler range, and teaches him to see the whole universe in ever widening cycles, centreing upon God.

REV. DR. FERGUSON,  
*"Scotch Sermons."*

# The Preacher's Scrap-Book.

## Views of Fame from Latin Authors.

JUVENALIS.

(Born A.D. 90. Death Uncertain.)



**B**UILDING Fame on Others.—It is sad to build on another's fame, lest the whole pile fall to the ground when the supporting pillars are withdrawn. Stretched on the ground, the vine's weak tendrils try to clasp the elms they drop from. Prove thyself brave, a faithful guardian, an incorruptible judge. If ever thou be summoned witness in a dubious and uncertain cause, though Phalaris himself command thee to forswear thyself, and dictate the perjuries with his bull placed before thy eyes, deem it the highest crime to prefer existence to honour, and sacrifice for life, life's only end. (Sat. viii. 76).

*Fame.*—So much greater is the thirst for fame than generous deeds. For who is willing to embrace virtue herself, if thou takest away its reward? And yet, in former days, this desire of a few for glory has been the ruin of their native land; that longing for immortality, and those monumental inscriptions to grace the marble that guard their ashes; though to rend these the destructive strength of the barren fig-tree is sufficient. Since even to sepulchres themselves fate hath fore-ordained their day of doom. Weigh the dust of Hannibal. How many pounds wilt thou find in that mighty general! Yet this is he who will not be confined within the limits of Africa, lashed by the Mauritanian ocean, and stretching even to the steaming Nile, and then again to the races of Æthiopes and their tall elephants. (Sat. x. 140.)

HORATIUS.

(Born B.C. 65. Died B.C. 6.)

*The Power of Fame.*—Fame leads all men, ignoble and noble, captive at the wheels of her glittering car. (Sat. i. 6, 23.)

*Regard to Fame.*—Dost thou pay regard to fame as that which charms the ear of man more sweetly than music? (Sat. ii. 2, 94.)

## LIVIVS.

(Born B.C. 59. Died A.D. 17.)

*Fame*.—He who slights fame shall enjoy it in its purity. (xxii. 39.)

## MARTIALIS.

(Born A.D. 43. Died A.D. 104.)

*The Pursuit of Fame*.—I do not like the man who squanders life for fame : give me the man who, living makes a name. (Epig. i. 9, 5.)

## OVIDIUS.

(Born B.C. 43. Died A.D. 18.)

*The Description of Fame*.—Fame has her seat of power on the summit of a lofty tower ; entrances without number, and a thousand avenues lead to her palace, while no closed doors prevent approach, night and day they stand open. It is wholly built of rattling brass, rumbling and giving back echoes on echoes. Quiet, there is none within, nor silence, nor yet is there clamorous noise, but a low murmuring of humming voices, like the hollow roar of the ocean's waters, or the sound of distant thunders when Jupiter clashes the dark clouds together. A crowd occupies the halls, a light throng entering or issuing forth : a thousand rumours, mixed with truth, wander through the air, and a confused sound of words rolls around. Some fill the ears with empty sounds ; others, eagerly repeat what they have heard, amplifying the lie they are relating, while every story-teller adds some embellishment. Here sit vain credulity, rash error, foolish joys, panic-fears, sudden sedition, and whispers of uncertain origin. Fame sits aloft, beholding what is done in heaven, sea and earth, and searching through the whole world. (Met. xii. 43).

## OVIDIUS.

(Born B.C. 43. Died A.D. 19.)

*The Love of Fame* usually puts spurs to the mind. (Trist v. 1, 76.)

## PLINIUS MINOR.

(Born A.D. 61. Died Uncertain Date.)

*Fame as a reward*.—I am convinced how much more noble it is to place the reward of good conduct in the silent approbation of one's own



breast than in the applause of the world. Fame ought to be the consequence not the motive of our actions: and though it should not attend the worthy deed yet it is by no means the less meritorious for not having received the applause it deserves. (Ep. i. 8.)

PROPERTIUS.

(Born B.C. 51. Died B.C. 15.)

*Fame Immortal.*—Fame obtained from the endowments of the mind will never perish; eternal honour awaits the noble. (iii. 2. 23.)

VIRGILIUS.

(Born B.C. 70. Died B.C. 19.)

*Eternal Fame.*—May the Gods give thee a just reward if there be any Gods that have a regard to the pious, if justice, and a mind conscious to itself, of rectitude, be any where—ought save an empty name. What times so fortunate have produced thee? What so illustrious parents have brought thee forth? As long as the rivers shall flow into the sea, as long as the shadows of the mountains shall traverse their projecting sides, as long as heaven shall feed the stars, thy honour, thy name and praises shall ever survive in whatever land, I may be fated to live. (Æn. i. 603.)

*Description of Fame.*—Forthwith a rumour passes through the mighty cities of Libya; rumour an evil than which there is no greater; she flourishes by her very activity, and gains strength as she moves along: small at first through fear; by-and-bye she raises herself into the air, stalking upon the ground, and at the same time hiding her head among the clouds. Parent Earth incensed at the anger of the Gods, brought her forth the youngest sister to Cœus, and Enceladus quick in feet and wings. A monster, horrible and huge, to whom as many feathers as there are upon her body, so many sleepless eyes are there beneath, wonderful to be said so many tongues, so many mouths babble forth, so many ears she pricks up. By night she flies mid-way between heaven and earth, through the gloom, with a rushing sound of her pinions, nor does she close her eyes in sweet sleep. By day she sits as a spy either on the top of some lofty house or some high tower terrifying mighty cities; as tenacious of what is false and wicked as an announcer of what is true. (Æn. iv. 173).

### The Cementing Influence of Christianity.



RELIGION, as the name itself implies, is the supremely binding force in human affairs. The word *religion* simply means that which binds or ties together. Other bonds are temporary, other unions are soon to be broken up. But this bond, because it seizes on that in us which is common to us all, and is built upon one essential brotherhood is the perpetual sweetener of human life, the perpetual restraint on human passions, the perpetual enlightener of human conscience, the perpetual encourager of human hope. Look, my friends, upon the most gigantic achievements which men have attained to by co-operation as workers, or statesmen, or conquerors, and you have no guarantee that these achievements, splendid as they seem, will endure. The nation which, to day, seems strongest, and most united, may, a century hence be hastening to dissolution. The community which, to day, seems harmonious by reason of its industry and its plenty, may, ere long, be in the throes of civil war—man flying at the throat of his brother man. We know that such things have happened, and what has happened once, can occur again. But let men be united together—not by mere statecraft; not by peace and plenty only: but by that knowledge of each other's real and deepest wants, by genuine sympathy, by genuine participation in each other's interest and beneficence: not as citizens merely, but as human beings—in one word, by *religion*—let this be the union that cements and unifies a nation or a people; and then be the trials and difficulties and social struggles of that people what they may, there is a force among them that guarantees their stability; that will clear away misunderstandings, that will discredit violence and injustice, and stimulate mercy and helpfulness, as between individual and individual, and class and class.

REV. JAMES NICOLL.

*"Scotch Sermons."*

### The Twofold Congregation in the Sanctuary.

WEEK by week the muster-roll seems read as we assemble ourselves together, and ever and again some well-known form disappears, while others come and take the vacant place. There seems to be ever a twofold congregation at the spot where we meet: the one we see, the other that we cannot any longer see, but can only recall. Flashes of memory will anon people pews with faces now no more—and yet we remember

that even where the living meet to cement their solemn league, the departed rest in the silent expectant majesty of the grave. Death does not wholly sunder us from "the assembling of ourselves together," for when our appointed day is done, and the spirit goes to Him who gave it, it is here, beside the place which religion has made its own, that we hope to lay our ashes and to await the future call.

REV. JAMES NICOLL.

### TESTIMONIAL TO THE EDITOR OF "THE HOMILIST."

Dear Sir,

*We are happy to believe that the world is growing wise enough to appreciate genius and worth, while these are yet before its eyes, and is beginning to be just enough to recognise and own the high service they render our race before death takes them beyond reach of its acknowledgment. This, however, is especially true of those who have occupied the more conspicuous posts, and who, in the excitements they have waked, have witnessed the results of their energies, and just at the moment of their labour have entered into their reward. But there are others to whom more is due, to whom less is paid—men of a noble but noiseless industry, who touch the secret springs of power, and who in quiet hours of meditation generate thoughts, which inspire the leaders and teachers of the age. It is to you as one who has worthily fulfilled these conditions that we address ourselves. We are all convinced that the Gospel of Christ is the Power of God in the world: we all feel that the pulpit is in a high degree the Power of the Gospel. We all, therefore, acknowledge that one who has contributed so much as you have done to the power of the pulpit, has laid the world under great and lasting obligations. We gratefully recognise the fact that as Originator, Editor, and chief Contributor to the Homilist, you have been engaged for nearly a quarter of a Century in this great work. We believe there are in the Christian ministry men who may now be numbered by thousands who have received from the pages of the Homilist the most quickening impulses they have ever gained from man. Meeting in the formative period of their life with its broader and deeper treatment of Christian truth, their eyes have been opened to see greater things than they would otherwise have seen, and the path through all the future of their mental history has laid along higher ground than they would otherwise have trodden. It is this spiritual enlargement—one of the greatest of the higher blessings—which we owe*

*and now cheerfully acknowledge to the Homilist. Many of us can say that by its teachings our spiritual understanding has been heightened, our views of heavenly truth extended, and our conceptions of Christianity liberated and enlarged. Those of us who are not so deeply indebted gladly express our esteem for one who has been so helpful to others for so long a time and in so many ways. We specify the Homilist as the chief organ of your labours, but many of us owe much to the "Core of Creeds," the "Genius of the Gospel," the "Practical Philosopher," "Problemata Mundi," and others of your works. It is a common and a right thing for men who have served our denomination or even our Congregations to receive toward the close of their labours some fitting tribute. We think it more appropriate that you who for so many years have been benefiting directly or indirectly so many ministers, and members of all Churches should receive some token of public appreciation. We, therefore, present you with this Testimonial, and hope that such a united expression of our gratitude and esteem will be in harmony with your feelings, as it is in accordance with our own.*

*We are, dear Sir,*

*Sincerely and gratefully yours,*

*Signed on behalf of  
the Subscribers,*

{ F. W. BROWN, Bristol.  
J. KNAGGS, London.  
VAUGHAN PRYCE, LL.B., London  
W. CLARKSON, B.A., Salisbury.

*June, 1880.*

[This Address, which was written on vellum, beautifully mounted and framed, and presented to Dr. THOMAS, at his own residence, on Friday, July 2nd, was signed by 400 ministers of all denominations, not a few amongst the leading Biblical scholars, clergymen, preachers, and authors of the age.]

The following are a few of the names: Alderman MacArthur, M.P.; Samuel Morley, M.P.; B. T. Williams, M.P., Q.C.; Morton Brown, LL.D.; G. Guthrie, D.D., LL.D.; Samuel Davidson, D.D., LL.D.; Cunningham Geikie, D.D.; George Gilfillan, D.D.; W. Hurndall, M.A., D.D.; Alexander Hannay; Morley Punshon, D.D.; J. Kirkman, M.A.; Enoch Mellor, D.D.; James Morrison, D.D., Principal of Theological College, Glasgow; Professor Morgan, of Carmarthen; R. Redford, LL.B., Professor at New College, London; Caleb Scott, LL.B., President of Lancashire College; Gervase Smith, D.D., Ex-President of Wesleyan Conference; George Sexton, M.A., LL.D.; J. H. Urwick, LL.D.; Mark Wilks; H. Wilks, D.D., President of Montreal College; Vaughan

Pryce, LL.B.; Edmund Beales, Esq., M.A., County Court Judge; H. Carlisle, LL.B.; W. Cuff, East London Tabernacle; John Cliff, Esq., F.G.S., Runcorn; Bryan Dale, M.A., Halifax; James Foster, B.A., Rector of Authorpe; Fergus Ferguson, LL.D., Editor of Evangelical Repository; Professor Griffiths, of Barnet; Robert Harley, F.R.S., London; J. G. Hughes, Maldon; E. B. Harper, M.A., President of Toronto Conference; B. Howell, B.A., Vicar of Wrexham; Jackson Wray; Morlais Jones; Hugh Macmillan, LL.D., Glasgow, (Author of Ministry of Nature); A. Mackennal, M.A.; S. March, B.A.; A. F. Muir, M.A.; T. Oldham, M.A., Vicar of Wix; J. H. Rutherford, M.D.; Frank Soden; Luke Tyerman; R. Young, M.A., Vicar of Calton; Professor Reynolds, of Cheshunt College; Lloyd Jones, of Rhyl, etc., etc.

There was also handed to the Dr. a large number of letters containing in the strongest terms the writers' high appreciation of the character and writings of the Editor of the "*Homilist*." Following the presentation of the address, there came a cheque from the Treasurer, B. T. Williams, Esq., Q.C., M.P., who in his letter said—

"Dear Doctor Thomas,

"Some of your many friends being desirous of making a recognition of the eminent services that you have rendered during your arduous life to religion, education, and social and political reform, have subscribed the enclosed sum of money for presentation to you. I now, on their behalf, beg of you to accept it. It was not their object to collect from the general public a large amount, but they sought merely to give an opportunity to those who know you best to show by moderate donations, their appreciation of the efforts of your distinguished career. It gives me great pleasure to be the means of conveying to you this tribute of respect and affection from the eminent and good men who have joined in it."

#### DR. THOMAS' RESPONSE TO THE SUBSCRIBERS TO THE TESTIMONIAL.

Dear Brethren.

Instead of meeting you, as some of you desired, in a Public Hall, to acknowledge your great kindness, I avail myself of the opportunity of doing so in this less exciting way. Those of you who know me best know how repugnant to my nature is anything like a public manifestation: and how trying to my sensibilities would be the oral expressions of your appreciation of my humble labours.



Friends who subscribed to former Testimonials, one from my own congregation at Stockwell, where I had ministered for upwards of thirty years : and another, signed on behalf of 10,000 men, many of them the foremost men of the age who were interested in Journalism, I refused to meet publicly for the same reason, an instinctive shrinking from all parade, and a repugnance to any flattering addresses.\* I can stand like granite before abuse, but I fall as a baby before kindness.

Even the letters containing such expressions, which lie in large numbers before me, touch me to the quick, and humble me to silence, for I can verily say, I feel utterly unworthy of all the kind and tender things you have said. *Quid ipse sis non quid habearis interest.* Those letters I shall deem as choice treasures while I live, and hand them down to my children, knowing that they will appreciate them far more than gold or silver. You will not suppose by this that I do not value the sum which your Treasurer forwarded to me on your behalf. I do so, but as the expression of your sympathies. The amount, indeed, is far larger than I needed, for I am not a needy man ; more than I deserved, for I am utterly unconscious of having merited it, and larger than I could have expected, for the gentlemen who generously acted as Secretaries to the movement have informed me that they did not seek a subscription of sovereigns but a subscription of sentiment. And this they have succeeded in obtaining to an amazing extent. I understand that a few Extracts from some of the letters have been made, and they will appear as a foot-note to this response, if space allow. In conclusion, dear brethren, allow me to express my deep sense of the honor you have conferred on me, and, above all, my gratitude to our common Father for the service you assure me I have been the means of rendering you in the important work in which you are engaged. I little thought when I started the "*Homilist*" that I should have continued it beyond the first year. But it has grown to 46 vols., grown though I have had no Publisher to push it, though it has been but little advertised, though it has had no denominational prestige, though there has appeared in the field a number of serials projecting the same work, and some with the purpose of putting it down, and though through the false pride of human nature large numbers of those who subscribe to it, and who avail themselves of it, conceal their knowledge of it, and ignore its existence. Notwithstanding all this, about 200,000 vols. have been sold, and if it end with the present year, the re-publication of the numerous volumes

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\*A copy of these Addresses will be found in the *Homilist*, Vol. 38, page 67. Also Vol. 40, p. 154.

that are out of print in a new and uniform edition, would be, perhaps, the best way to extend and perpetuate its influence.

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The following extracts from a few of the letters which are mere specimens of scores of others may be interesting. The following is from the late learned *Dr. Guthrie*, "one who holds Dr. Thomas in the highest esteem and admiration." The late famous *George Gilfillan* says, "I know David Thomas, I wish we had him on this side of the Border at a time when narrow Fanaticism is re-acting so strongly and threatening to crush down every manly and liberal aspiration." *Dr. Gervase Smith* the popular Wesleyan says, referring to his contribution "it very feebly represents my regard for Dr. Thomas personally and the work he has done." The famous Welsh preacher *Rev. Herber Evans* says, "Dr. Thomas is a splendid specimen of a true-born Welsh-man, may he live long." *Alderman Mac'Arthur M.P.*, for Lambeth says, "The Dr. has rendered so much service to ministers of all denominations that I hope you will receive such a response as will be worthy of him and them." *Rev. W. Cuff*, of East London Tabernacle says, "For years now I have read and studied the "Homilist" and what I owe to it I shall never be able to tell. I am rich in the possession of the complete set and now as much as ever I read and study what is in them. I have the largest congregation of working men in London, and I know what first gathered them and what now keeps them, Dr. Thomas has had a great deal to do in this matter for he has helped me to think and taught me to speak of some of the higher truths of the Gospel." *Rev. N. Langridge* of Clifton Church says, "In common with hundreds of ministers at home and abroad, I have to acknowledge my large indebtedness to the Editor of the "Homilist." To his Homiletic labors I have for many years been laid under great obligation. His ability and worth are however, too well and widely known to need any words of mine." *Rev. Frank Soden*, of Clapton Church says, "I only wish Dr. Thomas had known through all these years how highly he has been regarded by his brethren in spite of his sometimes severe censorship." *Professor Morgan*, of Carmarthen College says, "I am glad that Dr. Thomas' friends and admirers are going to make him a Testimonial and however large the amount it will not be more than he deserves." *Professor Morris*, of Brecon College says, "I hope that the testimonial will be worthy of the Dr's merits and acceptance." *Rev. Ambrose Blatchford*, B.A., Unitarian minister, Bristol, says, "It is with peculiar satisfaction that I bear my testimony (as one of different opinions doubtless on many points of theology) to the breadth of spirit and to the true liberality which I earnestly believe have so continuously marked Dr. Thomas' Editorship." *Professor Reynolds*, of Cheshunt College says, "I have the greatest respect for the Dr's public character, and his abundant labours, and esteem his literary work and religious influence." *Rev J. Wrayman M.A.*, of Blackpool says, "Like thousands of others I have been helped and stimulated times innumerable by the teachings of the Dr., and I am glad that an opportunity has arrived of testifying in some way to the gratitude I feel." *Rev. J. Ashworth*, of Plymouth says, "If the sum were an hundredfold more it would still very feebly express my regard and gratitude."

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### Thought.

How noiseless is thought ! No rolling of drums or tramp of squadron, or immeasurable tumult of baggage wagons attends its movements ; in what obscure and sequestered places may the head be meditating which is one day to be crowned with more than imperial authority ; for Kings and Emperors will be among its ministering servants ; it will rule not over but *in* all heads. and with those its solitary combinations of ideas, as with magic formulas, bend the world to its will. The time may come when Napoleon himself will be better known for his laws than for his battles ; and the victory of Waterloo prove less momentous than the opening of the first Mechanics Institute.

THOMAS CARLYLE.

# *Stars of the Episcopal Church.*

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[Under this heading we shall give a series of short sketches of some of the most illustrious ministers of the Episcopal Church during the last three centuries, and this series will be followed by the Stars of other Churches.]

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No. XII.

## **Stillingfleet, Bishop of Worcester.**

*(Continued from page 61.)*



LAST month we said that we should in this number glance at this famous controversialist and his great controversies. They were three. The first, and perhaps the chief, was a conflict with schism. In this controversy, which, as we have already said, was conducted on a Broad Church basis, he insisted on the possibility of the comprehension theory of Church communion. For while, personally, he had no doubt as to the antiquity and convenience of the Episcopal form, he did not hold it necessary to the constitution of a Church. He argued, as the unity of the Church depends on communion, and not on opinions, the governors should regard as liable to censure only those who break the peace of the Church. Those who differ should be tolerated so long as their difference is not fundamental. On that principle, people should conform to the Church of the nation, as long as their conformity is not really sinful. Different forms of Church government are of Divine origin in the sense that they are derived from the light of reason, and the general principles of the Word of God. All the standing rules of probity, as, for instance, the charges to Timothy and Titus, are declared to be equally applicable to different forms of government. His weapon in this controversy was his famous book "*Irenicum, a Salve for the Church's Wounds.*" It has generally been considered a Latitudinarian book, but with leanings sometimes to the Puritan side. A description which the following extract warrants. "Public prayers were not then looked on as the more principal end of

Christian assemblies than preaching, nor consequently that it was the more principal office of stewards of the mysteries of God to read the public prayers of the Church, than to preach in season and out of season. And is it not a great pity two such excellent duties should ever be set at variance; much less one so preferred before the other, that the one must be esteemed as Sarah and the other almost undergo the hardships of Hagar, to be looked on as the bondwoman of the synagogue, and to be turned out of doors? Praying and preaching be the Jachin and Boaz of the temple, like Rachel and Leah, both which built up the house of Israel; but though Rachel be fair and beautiful, yet Leah is the more fruitful."

The second controversy was in defence of the credibility of the Scripture histories. At that time the Scriptures were assailed as not being in harmony with the teachings of profane history. Stillingfleet's reply was that the pagan histories were untrustworthy. The epochs of heathen chronology are pronounced as uncertain, and the histories full of contradictions, the same historians even contradicting themselves. The contrary is affirmed of the histories in the Scriptures. It is maintained that for their genuineness and authenticity we have as much certainty as we can have for things that happened so many centuries ago. This certainty is supposed to be sufficient, and on it our author erects his arguments for the Divine mission of Moses and Jesus. His weapon in this controversy is a book, published not long after the former, and called "*Origines Sacrae, a Rational Account of the Grounds of the Christian Faith, as to the Truth and Divine Authority of the Scriptures and the Matters therein contained.*"

The third controversy was against the claims of the Roman Catholic Church. He mainly deals with the question as to how we can know the Scriptures to be the Word of God without the authority of an infallible church. He insists that we can claim no more than moral certainty for the truth of Christianity, and shows more than moral certainty the Roman Catholic cannot give for his infallible Church. We are Protestants for the same reason that we are Christians. Protestants know the Scriptures to be the Word of God in various ways, and all these ways taken together amount to a moral certainty, sufficient to justify the faith of rational men. If moral certainty is not sufficient, there is a strange want of provision for faith. He brings forward the usual arguments concerning the Scripture writers, their times, their means of knowing the truth, their sufferings the attestation of what they said, and their books being generally received as authentic by their contemp-

oraries, whether Jews, Christians, or Pagans. This is all the evidence of which the subject is capable, and why, he says, should we ask for more? Stillingfleet undertook this controversy at the suggestion of the then Bishop of London, Humphrey Henchman, and came to the rescue of Dr. Laud's works and fame, whose book was then being severely dealt with. Our author's weapon in this controversy was a treatise called "*A Rational Account of the Grounds of the Protestant Religion*,"

Thus, as a theological gladiator, Stillingfleet did battle, first with bigotry, then with unbelief, then with superstition.

*Redland, Bristol.*


URIJAH R. THOMAS.

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## *Ministers Whom I have known.*

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**The Late Revs. Thomas Binney, London; and David Thomas, Bristol.**

T is now, perhaps, twenty years since, one Sunday evening, I saw from the pulpit at Stockwell two tall, large headed men coming up the aisle, conducted by the pew opener in search of sittings, for the place was crowded. When they stood up to sing they towered in stature above all the congregation, although there were many present who would be considered tall men. They had come not only to hear me on a special subject, but to form a judgment of the "Biblical Liturgy" which I had just introduced. After the service they both entered my vestry, and after graciously expressing their commendations of my discourse, commenced a criticism on the Liturgy. Both on the whole professed to be greatly pleased with it, but Mr. Binney commenced pointing out what he considered one or two defects. But before he spoke I anticipated his objections, told him I had discovered them, and in the next edition, which would appear in a few weeks, they would be entirely removed. I told him that a Liturgy was like a piece of music which could not be fairly judged, not only until all the notes were sounded out, but until all the parts were harmoniously taken up. He acceded to the statement. He said he was writing an introduction to Mr. Baird on Liturgies, and should take occasion to



remark upon this unique Liturgical service with which he was so greatly pleased. He did so, and the book containing his critique was sent to me to review, and I was greatly astonished and pained to find that he had noticed the defects without informing his readers that I was conscious of them, and that in the next edition they would be entirely removed. I wrote to him a somewhat strong letter on the subject, into which I fear I imported too much passion, and in which I pronounced his conduct as unfair. This led to a somewhat unpleasant controversy between us, which terminated, however, when, on account of his ill-health, he had to take a voyage to Australia, and from Melbourne he wrote a most kind and affectionate letter expressing deep regret that anything should have occurred to disturb our friendship\*. Between these two remarkable men there was in many respects a striking similitude. They were both as I said tall; considerably beyond six feet in height, proportionately stalwart, with heads unusually large. They were amongst the few who in a crowd would be considered noticeable. Both were endowed with minds of a high order, possessing deep insight into the essence of things, powers of observation penetrating and far reaching with strong propensity and aptitude for the work of analysis. Whilst Binney perhaps, excelled in affluence of vocabulary, amplyfying and dramatising faculty, David Thomas was the most rigidly scrutinising, introspective and subjective. Both were painfully self-conscious. In the pulpit Binney seemed to be alive to the movements and looks of every member of his congregation. He seldom seemed to lose himself in his theme. The audience seemed to dominate his mind. So with Thomas. I only heard him twice, and on each occasion he appeared sadly nervous. In neither of these great men could this be considered a vice, but it was certainly a great weakness. It is scarcely possible for a man to preach with happiness or with the full authority of truth, whose mind is in any way occupied with the opinions and feelings of his audience. There is however, in the cases of some preachers an indifference to their congregation which cannot be too strongly deprecated, too severely denounced. It is the offspring of ignorance, audacity, irreverence and boundless self-conceit. Such men hoot out their crudities and blasphemies utterly regardless of the claims of their audience to a truthful exposition of the Divine word. Alas, such men even on account of their impudent dogmatism are terribly popular. But the indifference in a preacher to his congregation which is manifestly right and important is that which grows out of the profoundest

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\* Notes on this subject will be found in *Homilist*, Vol. xi, Page 232

impressions of the greatness of God, the supremacy of truth, the value of souls, and the awfulness of eternity. The more a man studies, the greater God appears, and the greater God appears the more human creatures dwindle into insignificance.

Neither of these excellent men were gifted with any remarkable moral courage. Whilst too honest to sacrifice truth, they would not readily brave public sentiment, or run with the unpopular. For years Dr. Binney desired to introduce a Liturgy, but some of his congregation who, by the way, knew nothing of Liturgies, would not consent and he let the matter drop. It is sad to see great, and divinely cultured men, prone to yield in any way to the crude opinions and blind prejudice of plebian souls, engrossed in making money. Both were denominational. They lived in a denominational atmosphere, and worked by denominational machinery. The members of denominational committees and their secretaries, the paid ones especially, were always lavish in their adulations, not merely on account of their intellectual and moral superiority, but on account of the service they could render societies by their prestige and ministry. Had these men being less denominational they would have flung their names afar, and sent their influence throughout Christendom. Minor men may well be denominational, crawl into denominational offices, struggle for the denominational chair, for without the denominational platform they would live and die unknown. In some respects David Thomas was superior to Thomas Binney. His cultivation was of a higher type, his information more varied and extensive, and he had manifestly a better acquaintance with the greatest thinkers and the highest literature. He was more humble. The little confidence that he had in his own powers was the cause of his nervousness in the pulpit. He was a modest and retiring man, "he made himself of no reputation." Binney, on the other hand was, perhaps, too self-conscious. Adulation he did not always despise, and hostile criticism fired him with indignation. David Thomas was the best companion. His social nature seemed always aglow, he abounded in anecdotes, and was quick in repartee. The *ego* seldom appeared. He was never dull.

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### True Reform.

To reform a world, to reform a nation, no wise man will undertake ; and all but foolish men know that the only solid, though a far slower reformation, is what each begins and perfects on *himself*.

THOMAS CARLYLE.

## *Eclectic Pulpit.*

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### SERMONIC KERNELS, FROM VARIOUS TYPES OF PREACHERS.

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#### Self-Abnegation in the Prosecution of Christ's Work.

"THEN SAID JESUS UNTO HIS DISCIPLES, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME."—*Matt. xvi. 24.*

WE are in danger of undue regard to self in connection with Christ's work in three ways.

I. *In the way self-indulgence.* This self-indulgence appears when we choose to do what is easy and pleasant, agreeable to our tastes, inclinations and habits. Against this several arguments may be urged—(1) The moral unseemliness of it. Christ's cause is that of self-denial. Self-indulgence in connection with it is incongruous. (2) The lack of interest it implies in the cause. If a man professing great friendship for us served us only in ways that were agreeable and convenient to himself, but stopped directly the path of service became rugged and irksome, we should make very little count of his friendship for us. We should be inclined to conclude that he had been really not serving us, but only serving himself. (3) Its obstruction to our own progress and success in the service. A man who will do nothing but what is easy and pleasant to himself seldom succeeds. Another way in which we are in danger of regarding self in connection with Christ's service is—II. *In the way of Self-dependence.* In the case of self-indulgence the importance of our agency is practically overlooked, in this case our agency is exaggerated. We go to God's work as if it were our own. This is to be deprecated. (I) Because of the aggravated ungodliness which this self-dependence involves. Practical dependence upon God is the essence of religion. (2) Because the more it is indulged in the more it obstructs success. When we do our Christian work, we are not only dependent upon God, but here it is indispensable that we should exercise that de-

pendence, that we should express it by prayer unto God. Another way in which we are in danger of regarding self in connection with Christ's service is—III. *In the way of Self-seeking.* We are tempted to serve ourselves in God's service, to seek for our own ends, when we are professedly and really engaged in His work. Sometimes the selfish end is directly sought by us, as when it is the glory, honour, power, and triumph of our party or sect, or denomination that we labour after. Sometimes the selfish end is indirectly before us, as when it is our own influence, or position, or honor, or praise that we seek after. The evil of this self-seeking will appear when we consider (1) The shocking incongruity which it involves in connection with God's work. It is strange, it is infinitely pitiful, the great and the small, the grand, and the mean, are never in any other case brought into conjunction, so humiliating and so painful to contemplate. Look at the desecration which it involves. It is not only that the greatest is incongruously allied to the least, the grandest to the meanest; but the great and the grand are made to serve the little and the mean. (2) The suffering which it brings to its possessor. The self-seeker in connection with God's cause watches, and generally with no light and pleasant eyes, his fellow-workers; and very often there is the pain of envy as he looks up to those who are occupying a higher place in the work than himself, and very often there is the pain of jealousy as he looks down upon those who are trying to climb up to his own level.

THE LATE REV. DAVID THOMAS.

*Bristol.*

## The Power of Christ's Resurrection.

"THE POWER OF HIS RESURRECTION."—*Phil.* iii. 10.

Let us meditate on this one particular idea of Christ's resurrection and the power of it—the different kinds of power and influence that may emanate from it and operate upon us. I will endeavour, to put the thoughts in a way you may remember. I am old-fashioned enough to like "firstly, secondly, thirdly." I don't like to sit listening to a man who talks like a book, because I can't turn over a page if I don't understand him, and read the passage again. I like him to be as plain and simple as possible, that I may recollect, and I can't well do that unless he gives me stepping stones. Now, I will tell you how this subject shapes itself to my mind. There is the power of Christ's resurrection as a fact, as a doctrine, as a type, as a motive (to a particular kind of life)

and as a model (presented to faith and hope). Five points of practical religion rather more interesting perhaps, than the five points of some theologies. 1. The *power of Christ's resurrection as a fact*. That is our faith. Your scientific philosophers, who do not believe in miracle, do not believe it is possible, do not believe that God Himself who arranged the system is above it and can interfere with it—he who can believe that, let him believe it; we don't. We believe that God, who made the world and established its laws, administers them, and can interfere and interpose, if He thinks fit, and for an object which shall be fitting. We do not discuss the question: we do not entertain it. The power of the resurrection, proving the truth of Christianity as a whole, proves its exclusiveness as a system of divine thought, which is to constitute the religion of man. II. The power of the *resurrection as a doctrine*. What I mean by that is this:—the fact enshrines a thought. The fact of the resurrection embodies a divine idea, so that the resurrection of Jesus is not the same as the resurrection of Lazarus, or the resurrection of the widow's son. Simply considered as a fact, having power over the reason as a part of the evidence of Christianity, the resurrection of Jesus is the same as that of Lazarus. But as a doctrine it is very different. Jesus died, “according to the Scripture,” and “according to the Scriptures,” He rose again from the dead. It was the fulfilment of the Divine purpose, and the resurrection of the Christ of God embodied a Divine thought, and it was this—we have it illustrated in the old Hebrew economy. What is the power of this doctrine? It is an appeal to our spiritual nature, to our conscience, and to our sense of guilt. III. The *power of the resurrection as a type*. What I mean by that is this: the Apostle Paul uses this particular form of setting forth the truth that, as Christ died and rose again, we are to die and ascend and live unto God; we are to be raised from the death of sin unto the life of God; we are to live and walk “as those that are alive from the dead.” Sometimes the putting to death of the flesh may be like a crucifixion. It may require effort and self-sacrifice, and self-denial, that shall be like driving a nail through the nerves and fibres of the flesh. There are some who say, “That is very mystical, transcendental.” I cannot help it. I do not make mysticism. You will find it most distinctly stated by Paul in his Epistle to the Romans, sixth chapter, where he writes very fully on this subject—rising with Christ. IV. The *power of the resurrection as a motive*. Observe how beautifully these ideas, as they are taught in the Scriptures, interweave. The resurrection as a fact operates upon the intellect, and gives the assurance of truth. The resurrection as a doctrine deepens



the truth, and touches the conscience—goes down into the depths of our spiritual and moral nature, and expresses reconciliation with God. The resurrection as a type—Christ rising from the dead, and we having been raised from the dead to walk like Him—that is the developed experience in the Christian man and in the life of God. Jesus Christ, raised from the dead, was not glorified immediately, He lived upon the earth forty days, but a different life from His former one. And if a man is under the power of the life of God he must live a different life. But we go a step further. Christ rose, then ascended, and entered into heaven, and is there. How perfectly natural then, the next idea comes when the Apostle says—“If ye be risen,” since you are risen “with Christ.” What then? “Seek those things which are above.”

V. *The power of the resurrection as a model.* Jesus died, rose, lived amongst us for a while, and then was glorified, and ascended into heaven. He did not immediately assume His glorified body. I think He rose in the body in which He died, and it was after the forty days that He ascended into heaven, and the great change passed, and humanity in Him became glorified, transcendentally glorified. In that humanity He is in heaven, sitting at the right hand of God. That is the humanity which is the model to which we are hereafter to be conformed. Such is the teaching of the Bible; you have it in this chapter: “Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”

CONCLUSION :—Don't let any one imagine that indulging these transcendental thoughts, as some people would call them, though they are nothing but the “words of truth and soberness” will unfit a person for the common duties of life. Brethren, the light of faith, living under the influence of religious thought, doing everything to God, acting with a view to the grand ideal, beautifies life, glorifies everything, makes the commonest and meanest services to be great. A servant-girl cleaning a door-step, a woman selling a bit of tape in a huckster's shop, may do it on a principle that shall bring it into harmony with the service of angels. The meanest service may be done on a principle of right,—and not only so, but done by a religious heart, as the duty God has given it to do. Then all service is divine. You need not wait for the Sunday to engage in “divine service.” Everything may be divine, if you touch it on the divine side, and do it as unto God.

THE LATE THOMAS BINNEY, D.D.

*Weigh House, London.*

## *Literary Notices.*

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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A NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. By various Writers. Edited by CHARLES JOHN ELLICOTT, D.D. Vol. III. London: Cassell, Petter, Galpin, and Co.

This volume completes this excellent Commentary on the New Testament. It extends from the Epistle to the Ephesians to the Apocalypse, and is enriched by the contributions of no less than seven distinguished Biblical critics. The Expositions to the Ephesians, Philipians, Colossians and Philemon are written by Dr. Barry, Principal of King's College, London, and Canon of Worcester Cathedral. The Epistles to the Thessalonians, and the First Epistle of St. Peter are expounded by the Rev. A. J. Mason, M.A. The Epistle to the Hebrews is explained by the Rev. Dr. Moulton, President of the Wesleyan College, Cambridge. The Rev. Alfred Plummer, M.A., Master of University College, Durham, annotates the Second Epistle of Peter, and the Epistle of St. Jude. The Rev. W. M. Sinclair, M.A., expounds the Epistle of St. John. The Rev. N. S. Punchard, M.A., the Epistle of St. James. Canon Spence, the Epistles to Timothy and Titus, and the Rev. Boyd Carpenter, M.A., the Revelation of St. John. One would naturally expect that such writers, under the directorship of Bishop Ellicott, would produce a volume all but faultless and complete. Certainly, as a work on the New Testament, the three volumes are of unrivalled excellency, they almost supersede all previous Commentaries on the New Testament, and for years render unnecessary any new productions. The work is singularly free from all the parade of learning, the results rather than the processes of scholarship are given. The magnificent form in which the work is "got up," paper, type, printing, binding, reflect great credit on the enterprising publishers. We heartily commend the entire work to our brethren, and doubt not it will find its way into the libraries of most of those who are engaged in publicly expounding God's Holy Word.

THE STUDENTS' COMMENTARY ON THE HOLY BIBLE. By J. M. FULLER, M.A. Vol. III. London: John Murray, Albermarle Street.

Here is the third volume of the "Students' Commentary," the other two we have already noticed, and strongly recommended. This includes a treatment on the Book of Job, by the Editor, Canon Cook; a Commentary and Critical Notes on the Psalms, by the Rev. G. S. Johnson; and the Rev. C. Elliott; a Commentary and Critical Notes on Proverbs by Rev. Professor Plumptre; a Commentary and Critical Notes on Ecclesiastes, by Rev. W. G. Bullock; and Commentary and Critical Notes on the Song of Solomon, by Rev. T. S. Kingsbury. What we have said of the previous volumes is applicable to this. Having gone through the Book of Job, and the Book of Proverbs, and nearly through the Book of Psalms ourselves, with some amount of critical attention, we may be supposed to be qualified to pronounce something like a correct judgment on the merits of this work, and ours is that it is a work of a very high order. The notes though condensed are clear and comprehensive, they convey all that seems necessary by way of explication. The introduction to the Book of Job is especially able.

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COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS. By F. GODET, D.D. Vol. I. Edinburgh: T. & T. Clark.

Coleridge it has been said calls the Epistle to the Romans the "profoundest book in existence." Chrysostom had it read to him twice a week. Luther, in his famous preface, says: "This Epistle is the chief book of the New Testament, the purest Gospel. It deserves not only to be known word for word by every Christian, but to be the subject of his meditations day by day, the daily bread of his soul. The more time one spends on it, the more precious it becomes and the better it appears." Melancthon, in order to make it perfectly his own, copied it twice with his own hand. It is the book which he expounded most frequently in his lectures. We confess that we cannot endorse these views. The Epistle to the Romans is in our judgment very inferior to the records of the Evangelists. We prefer Christ's views of Himself and of His redemptive work, in those of St. Paul. Paul is great but Christ is greater. There are so many commentaries on this Epistle that we own to no great warmth in welcoming others. Some of the most blasphemous theological dogmas have been built up on this Epistle by some sectarian

expositors. Although we regard Professor Godet as one of the ablest Biblical scholars of the age, we cannot accept all his doctrinal teaching. The following paragraph on verse twenty-fifth of Chapter IV. will give our readers an idea of the author's theological sentiments:—"He was raised because of our (accomplished) *justification*." Our sin had killed Him; our justification raised Him again. How so? The expiation of our trespasses once accomplished by His death, and the right of God's justice proved in earnest, God could pronounce the collective acquittal of future believers, and He did so. Over the blood of the sacrifice a sentence of justification was pronounced in favor of guilty man; his condemnation was annulled. Now, in view of this divine fact, a corresponding change must necessarily be wrought in the person of Christ Himself. By the same law of solidarity whereby our condemnation had brought Him to the cross, our justification must transform His death into life. When the debtor is proved insolvent, his security is thrown into prison; but as soon as the latter succeeds in clearing the debt, the debtor is legally set free, and his security is liberated with him. For he has no debt of his own. Such is the bond of solidarity formed by the plan of God between Christ and us. Our lot is as it were interwoven with His: we sin, He dies; we are justified, He lives again. This is the key to the declaration 1 Cor. xv. 17. "If Jesus be not risen, ye are yet in your sins."

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THE GARDEN OF INDIA. By H. C. IRWIN, B.A., B.C.S. London: W. H. Allen & Co.

This book consists of eight chapters, entitled A Bird's Eye View—A few facts and figures—Early Oudh History and Legend—The Nawabi, (1720—1856)—Annexation—Fifteen months of Zamindari Policy (1856—1857)—Ten years of Talugdari Policy (1858—1868).

The author, in this work, gives a general idea of the actual condition and mutual relations of the agricultural population of Oudh, and sketches the process by which that condition and those relations have been arrived at. He also gives an estimate of the effects of various classes of British rule, and indicates certain practical remedies for some of the evils from which the province at present suffers. The work abounds with most interesting and useful information on the subjects on which it treats, is written with vigour and great elegance, and with a practical purpose. We give the concluding paragraph as a specimen of his style and intent. "It has been tacitly assumed through-



out this chapter that reason will ere long re-assert her reign in the counsels of the state, that the blood and treasure of the Empire will no more be poured out upon the barren hills of Afghanistan, and that our energy and resources will be concentrated on their rightful object, the improvement of the condition of the people of India. But if the "wild and dream-like trade of blood and guile" which has led our armies to Kabul, and seems but too likely to lead them to the Hindu Kush, be persisted in much longer, the catastrophe in which such a course must surely end cannot be long delayed. When "old mismanagement, taxations new" have produced their inevitable harvest of misery and disaffection, we shall find, too late, that by wasting our strength in fighting a chimera, and attempting to subjugate a race of savage mountaineers, whose single virtue is their passionate love of freedom and independence, for fear that they should voluntarily submit themselves to Russian supremacy, we have thrown away the noblest opportunity a nation ever possessed of regenerating and elevating some two hundred millions of people. "The gods be good unto us!" cried Sicinius, when misfortune, born of folly, was hard at hand. "No," replied Menenius, "in such a case, the gods will not be good unto us."

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POLITICIANS OF TO-DAY. By T. WEMYSS REID. Vol. I. and II. Griffith & Farran, London.

These two volumes contain personal sketches of the politicians of the day. We have the Queen, the Prince of Wales, Lord Beaconsfield, M. Gambetta, Mr. Gladstone, the Editor of the Times, Sir Charles Dilke, Prince Bismarck, Lord Salisbury, Mr. Joseph Owen, Mr. Bright, Lord Derby, Sir William Harcourt, Mr. Edward Jenkins, Mr. Cross, Mr. Thomas Burt, Lord Hartington, Sir Robert Peel, Mr. Chamberlain, Mr. Roebuck, Mr. Fawcett, Sir Stafford Northcote, "Punch," Prince Gortschakoff, Sir Wilfrid Lawson, Mr. Forster, Mr. Chaplin, Mr. Goschen, Mr. Parnell, the Speaker. The book contains a great deal of information about these personages, some the author seems to us to overrate and some to undervalue. On the whole his judgment is discriminating and just. He writes in a light sketchy way, and his gossip is interesting. Some of his sketches seem to us to be very admirable, that on Gambetta, for instance, whom he considers to be the greatest orator of the age, and withal a man of immense capability. The work is far more interesting than any novel, and is fraught with much useful information. The following extract from his sketch of Gambetta



is interesting. "Though one of the tallest and stoutest men to be seen in the streets of Paris, he is far from strong, and it has become absolutely necessary for him to lead a very abstemious and careful life, in order that his strength may be husbanded for the work he has still to do. His weakness, however, is never apparent when he stands in the tribune, pouring out one of those impassioned harangues,—glowing with colour and sentiment and enriched with the sarcasm, the invective, and the scorn of which he is so perfect a master, by which he has made himself the terror of all the enemies of the Republic. To watch him, to listen to him then, is to enjoy an intellectual treat, the memory of which can never fade away; and it is further to satisfy yourself that even if M. Gambetta's lot had not been cast in those stormy days which have furnished such opportunities for the display of his rare and splendid abilities, he must still have secured for himself a place among the historic masters of French oratory."

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MEMORIALS OF JOHN LEGGE, M.A. WITH MEMOIR BY JAMES LEGGE, M.A., Caterham, Surrey. London: James Clarke & Co.

This is in many respects a most interesting volume. The memoir of the author of the sermons written by his brother is beautiful alike in sentiment and expression. It combines the tenderness of a brother, and the honesty of a critic. From it we learn what the sermons abundantly prove, that the subject of the memoir was no ordinary man. A man of great natural ability, vast and varied attainments, well up not only in the Biblical scholarship, but in the Scientific discoveries of the day. The discourses, which are about twenty in number, have all a freshness of thought, a breadth of sympathy, an energy of suggestiveness, a colour of genius, and a beauty of expression which must give the volume a pre-eminent position amongst the sermonic productions of the age. With his address as chairman of the Congregational Union of Victoria, we have been especially delighted. The subject—"The attitude of Modern Science to the Theology of the Bible," is treated in a most masterly way. In it he reveals an extensive acquaintance with Scientific truths and theories, a far-reaching philosophic insight, and a logical power and aptitude of the highest order. Amongst all the addresses that we have seen or heard from the chairmen of the Congregational Union of England and Wales, the best of them can scarcely be said to equal this. It has no denominational rant or ministerial vanity. Heartily do we recommend the volume. *O Si sic omnia.*



## *Leading Homily.*

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### THE LIMITS OF KNOWLEDGE.

“FOR WE KNOW IN PART, AND WE PROPHECY IN PART.”  
—1 *Cor.* xiii. 9.

**T**HE dogmatism of this age is twofold. On the one hand we have the assumed infallibility of a particular church paraded in defiance of all the facts of history; and on the other the audacity of science, which arrogates to itself supreme authority in domains which lie completely outside its province, and in which its voice has no claim to be listened to. Whatever our age may be distinguished for, most certainly modesty is not one of its characteristics. That the absurd dogma of infallibility should have been recently proclaimed by the wretched and worn-out despotic hierarchy which calls itself the Catholic Church is perfectly astounding, and only shows what brazenfaced impudence is capable of doing, and how it calculates on the ignorance of those who place themselves under its teaching and bow to its authority. And not much less marvellous is the fact that *quasi* scientific men should set themselves up as teachers of theology, and endeavour to negative all the great truths which have been the mainstay of our intellectual and spiritual life for a hundred ages. Yet so it

is. Paul, although an inspired apostle, did not hesitate to confess that he knew only in part, and that such limited knowledge was a necessary condition of the present life. But we have advanced since Paul's day. And our advancement has strangely enough been marked by an increased and increasing dogmatism, and by an overbearing intellectual pride. Sir Isaac Newton—certainly by far the greatest man intellectually that our country has produced—a short time before his death uttered the following well-known memorable sentiment:—"I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." "What a lesson," remarks Sir David Brewster, in his life of the great Englishman, "to the vanity and presumption of philosophers—to those especially who have never even found the smoother pebble or the prettier shell!"<sup>a</sup> Very striking is the contrast presented by the modesty of Newton to the insolent and offensive dogmatism of the more recent expositors of the very same branch of science in which he so distinguished himself. But then Newton was a Christian, and had learned the great lesson of humility taught so clearly and enforced so strenuously in the Scriptures. Science had not then become anti-Christian; and was content to lay its accumulated stores of knowledge, and the collective wisdom of its discoveries at the feet of the Divine Master. Our scientific men to-day have grown so wise that they can find no room for God in the universe, and consequently they treat all forms of religion as an effete and worn-out superstition, degrading

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<sup>a</sup> Brewster's *Life of Newton*, p. 339.

to the intellect and demoralising to the character. The advanced thought of this age, as it delights to call itself, indicates a movement in a direction quite the opposite to that which we were wont to call progressive. It sneers at the spiritual earnestness which it finds itself unable to share, and thereby proclaims not the extent of its knowledge, but the shallowness of its nature. Scepticism is not wisdom—more frequently is it very closely allied to ignorance, and the tall-talk in which it indulges is often simply ignorant bombast. A man may believe much more than is true ; but, on the other hand he may believe less. Certain it is that all history attests the existence in man of a religious sentiment lying profoundly deep in his nature, which no knowledge of the facts of the external world can permanently disturb. If there be a man in whom this element is small or altogether absent, he is certainly not the nobler or the better for being so constituted. And the exception will in no sense affect the general rule. In the long catalogue of the world's greatest benefactors, and most brilliant intellects, the irreverent and sceptical are few and far between. Where are the dogmatic deniers of, and flippant scoffers at, religion, who can afford to assume the attitude of intellectual superiority to such men as Pascal and Newton, Milton and Erasmus, Wesley and Whitfield, Guizot and Gladstone? Those who cannot discern spiritual things are guilty of unseemly arrogance when they sneer at those who see what their own purblind vision cannot discover. An able modern writer<sup>a</sup> has well said, "On two grounds Science vaunts herself, greater certainty and great utility. But the assurance of faith in the religionist is just as strong as the assurance of demonstration in the

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<sup>a</sup> Dr. F. H. Hedge,

scientist. There is a difference of kind but not of degree. The scientist builds on sensible experience, but the existence of the outer world is but an hypothesis. The religionist builds on a spiritual experience; he claims for that an answering reality. But the being of God is undemonstrable. But yet is a fact of precisely the same kind as that of the external world. Utility is the second claim. The debt to science is a daily obligation; but the grandest things the world contains are not the products of science, but of faith. Not one of the improvements by which man becomes civilised could have been made except by faith. Science and faith together have built up the world in which we live. But if now and henceforth the question were the arrest of scientific progress or the death of faith, the world could better spare science than faith. The ship of the world cannot be sailed by dead reckoning alone. There must be an observation of the heavens or the ship will founder." The subjective or interior elements in man correspond to objective things, and the fact that he is endowed with certain powers or faculties proves conclusively that there exist without his being, and within his reach, objects upon which these powers can be exercised. For nothing can be more absurd than to suppose that any powers can be exercised upon a void, and in relation to nothing, or that tendencies can exist which tend in no direction whatever. The intellectual faculties have for their object intellectual truth, and their business is to acquire knowledge of this character. The moral faculty proves the existence of a moral law, *i.e.*, a rule for the regulation of conduct, and is meaningless except upon the supposition that duty is positive, and relates to some Being who framed the law. The affections which involve love,



necessitate the existence of beings outside of ourselves to be loved. And the religious instinct implies that there is a Being in the direction of whom this instinct tends, and in relation to whom it finds its sphere of action. Knowledge is the possession of truth, and truth is many sided. All truth is not intellectual, neither is all knowledge that which relates to external nature. This is where the scientist makes so great a mistake. He supposes that there is nothing in the world but matter, and that scientific apparatus are the only tests of truth which we possess.

The advantage of knowledge, even of the external world, must not be underrated. We, who live in the present age, are eye-witnesses of a tremendous progress made in this direction. No other century can be compared with that in which our lot is cast, for material advancement. We have subjugated the great powers and forces of the universe to our wills, and bent them to our use, to an extent that our ancestors could never have dreamed of. If Plato and Aristotle could come back to-day and, witness the achievements of modern science, they would be startled beyond description. Let us transport ourselves back a few centuries in imagination, and what a wonderful contrast to the present, we behold. Not in one department of knowledge alone, but in several do we find that unparalled advancement has been made. In Chemistry, in Physics, in Geology, have discoveries been made which almost startle even those of us who are more or less engaged in the pursuits which they involve. Yet, after all, how imperfect our knowledge is in these very fields which have been so extensively cultivated. We know but in part, and very small is the part that we know. "Every secret," says Bishop Butler,<sup>a</sup> "which

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<sup>a</sup> Sermon on the ignorance of man.

is disclosed, every discovery which is made, every new effect which is brought into view, serves to convince us of numberless more, which remain concealed, and which we had before no suspicion of." The perfection of the telescope and the invention of the microscope have opened up to us new fields almost infinite in their extent. They enable us to behold, in the language of Madame de Staël, "a world in every atom, a system in every star." The knowledge which these have brought to light is not only of the most important nature, but of the most enchanting character. It is more wonderful than a fairy tale, and more fascinating than a romance. And yet after all how little do we know of the two great fields thus opened up to our view. We have but glanced at the borderland of the provinces; and what lies beyond we are as ignorant of as were the world's inhabitants four thousand years ago. In truth we only "know in part."

While we have made these rapid advances in physical science, how little have we done in the investigation of man himself. "Alas!" says Coleridge, speaking of the difficulty in fixing the attention of men on the world within, "the largest part of mankind are nowhere greater strangers than at home." We have converted the whole earth into an observatory, from which we can contemplate the physical universe, but of man, the observer, we know, if possible, less than did our ancestors. With all our progress in material science we have hardly advanced a step in mental and moral philosophy. The laws of physical nature we bend to our individual comfort and luxury, but the laws which govern the moral and intellectual part of ourselves we hardly bestow a thought upon. Metaphysical science is not popular to-day, yet after all it must be the basis of all real knowledge. And

no reasoning process can be carried on except by its aid. Our very scientists themselves, while denouncing metaphysics use metaphysical methods, and indulge in metaphysical phraseology. The external world itself can only be known through our own consciousness. And the laws of mind must interpret for us the laws of matter. "Almost all the great combinations of modern mechanism," says Sir John Hershell, "and many of its refinements and nicer improvements are creations of pure intellect, grounding its exertions upon a moderate number of very elementary propositions in theoretical mechanics and geometry."<sup>a</sup> Man gazes around him upon external nature and boasts in his pride and arrogance of what he knows, but of himself he is almost in total ignorance. Plato knew more of man intellectually than our would-be philosophers of to day, and a score of great men of the past shame into insignificance the mightiest geniuses of the present. Materialism has reduced man to a machine, and shut out all light from the only source from which illumination can come. The freedom of the will is denied, and immortality sneered at. Thus making us automata here; and for the hereafter resolving us into gas. With the ancients the motto *Gnothi Seanton* was considered to be of such profound importance that it must have come from heaven. Juvenal says, in one of his Satires—

—"E cælo descendit—gnothi seanton."

But now a-days the last thing we think of studying is man. Of our own nature it may be truly said, we "know in part." Alas! how small is the part that we do know, despite all the boasted information of this arrogant age. The era is scientific, and the province of science is small,

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a A discourse on the Study of Natural Philosophy, p. 63 & 64.

exceedingly small. True it dogmatises, sometimes very vehemently respecting matters which lie completely out of its sphere, but when it does so it always blunders, as might be expected. Coleridge remarks, "In wonder all philosophy began; in wonder it ends; and admiration fills up the interspace. But the first wonder is the offspring of ignorance, the last is the parent of adoration. The first is the birth-throe of our knowledge; the last is its euthanasy and apotheosis."<sup>a</sup> Now we endeavour to discourage wonder, for fear the cultivation of the marvellous should make us superstitious. And in so doing we close our eyes to a large field of knowledge. But there is a superstition of science, and it is often of a most degrading character, because it is always materialistic. Assuredly there is something higher than matter and its laws. The stars are "the poetry of heaven" despite the telescope and mathematics; and the primrose by the river's brim unfolds marvellous beauty and harmony, though the clown who treads it beneath his feet may see in it nothing but a common and contemptible flower. The boundary of physical knowledge is well marked, let it be kept in view in order that science may confine itself to its own domain. Our scientists would do well to carefully observe the scope of their respective branches of knowledge, and to confine their speculations to those subjects which they understand. Locke has well said, "It is of great use to the sailor to know the length of his line, though he cannot with it fathom all the depths of the ocean. It is well he knows it is long enough to reach the bottom at such places as are necessary to direct his voyages, and caution him against running upon shoals that may ruin him. Our business here is to know, not all things, but

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<sup>a</sup> Aids to Reflection—ix. p 108.

those which concern our conduct. If we can find out those measures whereby a rational creature, put in that state in which man is in this world, may and ought to govern his opinions and actions depending thereon, we need not be troubled that some other things escape our knowledge.”\* But this is just what our men of science are slow to recognise. They know a little, but they make that little the interpreter of a great deal of which they are profoundly ignorant. 'Tis true they talk much of the unknowable. This is one of their cant words, and it hangs most glibly on their tongues. Generally they use it to help themselves out of a difficulty, when they are hard pressed by an argument. But the most absurd part of the business is, that of this very unknowable they pretend to know a great deal. They discourse on it in their lectures, and write about it in big books. Most minutely do they describe it, and some of them talk of it so frequently and so confidently that one would almost imagine that the “unknown” was the only thing in existence that they knew all about.

The universe is full of mystery whatever may be said to the contrary. And mystery deepens as knowledge increases. What do we know of space, although it confronts us at every turn, or of time, although it is ever present with us? We can form no clear conception either of one or the other. Think of these two great facts in God's universe, ponder them well, turn them over in your mind, reflect upon them, and you will be driven to confess that you “know only in part,” and that part next to nothing. You deny miracle because it is opposed to law, but what law is you do not know. It is a term that you use vaguely and loosely, and seldom give yourselves the

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\* An Essay on the Human Understanding.



trouble to think what you mean by it. This is an age redolent in big words. Half the terms used so glibly to-day serve but to cover the ignorance of those who employ them. Men attempt to dethrone Deity, and then erect altars to evolution, to law, to humanity, or some other abstraction; and for worship they substitute something which they term Cosmic-Emotion. But these words savour more of pedantry than of sound knowledge. Depend upon it you will not tear all the mystery out of the universe, by using a meaningless jargon, that of which your materialistic science can give you no information. Far better sit down and confess how little you know.

The acquisition of knowledge is a Christian duty, despite the fact that all we can do in this direction is exceedingly limited. In the Bible we are repeatedly enjoined to acquire wisdom and understanding; and the position which God has assigned to man on the earth is one which demands that he should obtain knowledge in order to enable him to exercise his functions alike. "The testimony of natural reason," says Sir John Herschell, "on whatever exercised must of necessity stop short of those truths which it is the object of Revelation to make known; but while it places the existence and principal attributes of a deity on such grounds as to render doubt absurd, and atheism ridiculous; it unquestionably opposes no natural or necessary obstacle to further progress. . . . The character of the true philosopher is to hope all things not impossible and to believe all things not unreasonable."<sup>a</sup> The business of the Christian man is to learn all he can, and as a rule he does this far more successfully than others. For not only is the religion of Jesus no bar to the acquisition of knowledge, but as a

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<sup>a</sup> A Discourse on Natural Philosophy, p. 7.

rule the most devout men are the best informed. Some one has said that "ignorance is the mother of devotion," but the truth is just the opposite of this—ignorance is in many cases the parent of irreligion. The wisest men that the world has ever seen have been in many cases the men whose whole souls have been steeped in religion, and the guiding principle of whose lives has been the New Testament. Our great poet Shakspeare—and he, too, was a firm believer in Christianity—has well said,

Ignorance is the curse of God ;

Knowledge the wing wherewith we fly to heaven.

It must never be forgotten that knowledge is a means to an end—not the end itself. The culture of the intellect ought never to be neglected, yet it is of little use unless it be made to conduce to something higher. Moral action is nobler than intellectual culture ; and the love of God is the true end of both. The doctrine that knowledge should conduce to right conduct is as old as Aristotle who, to use the words of the late Archdeacon Robinson, "laid the foundation of his ethical system in a recognition of the great truth that the end of man is not knowledge but practice." All knowledge with Aristotle was subordinate to happiness. A far greater authority than the Stagyrte has informed us that the whole duty of man is summed up in this, "To fear God and keep His commandments." But an infinitely greater than either, has declared that the subjugation of the soul in obedience to right doing is the surest way of arriving at truth. "If any man will do His will, he shall know of the doctrine whether it be of God." The true end of all knowledge is the will of God. Religion includes intellectual culture, but it is far higher than this ; it is a divine life. The love of God is the final end of man, and this love shows itself in a regenerated soul, and in

unselfish conduct. All knowledge—even religious knowledge—which does not conduce to goodness is poor and useless. Wisdom divorced from love will not save us either here or hereafter. It is good to know, but it is far better to feel and to do. Indeed knowledge without action frequently clogs the soul, and drags it earthward, instead of elevating it heavenward. Increase of knowledge is increase of responsibility, and unless our wisdom be turned to good account in life it had perhaps been better for us that we should have remained ignorant. The “many stripes” you will remember were reserved for that servant who knew his Lord’s will and did it not. I fear it will be far more tolerable for Sodom and Gomorrah in the day of judgment than for some of the wise and learned of more enlightened times. This, my brethren is a terrible truth, and we do well to take it to heart. You have read the Bible through and through you know the original languages in which it was written, books on theology you have devoured by scores, you are masters of the advanced knowledge of this advanced age, and withal you are quite orthodox in your faith, and come regularly to church. So much the worse for you if your soul is not in harmony with God’s will, and your life not moulded according to His divine pattern.

Not only will knowledge not save us, but it will be found frequently quite incompetent to the task of controlling our moral nature. Some of the brightest geniuses that have ever lived have led the lives of swine, fed their souls on offal, and wallowed in the foulest kind of filth. Drunkenness, debauchery, and a score of such like sins have not been confined to the ignorant and the illiterate, but have been regularly indulged in by men of education who have prided themselves on their erudition, and

boasted of their culture. Every conceivable crime that hell has prompted, and earth been disgraced by, has been committed by men whose knowledge has made them the envy of their fellows, and whose talents and intellect have been of the highest kind. Genius is mighty as the tempest, and grand as the lightning's flash as it reddens the heavens with its blaze ; but like the lightning, unless its course be directed into a proper channel it may fling abroad destruction, and serve but to devastate. The wild passions of men, intellect controls not, but frequently itself becomes subjugated by them. It exalts man in the scale of civilisation and as it does so frequently but gilds and polishes his crimes.

Knowledge alas 'tis all in vain,  
And all in vain our fear,  
Our stubborn sins will fight and reign,  
If love be absent there.

The highest kind of knowledge that man can possess is the knowledge revealed in the Bible, because it is the knowledge of God, and of His will concerning us. "He hath shewed thee O man what is good ; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." In this book we learn what is our duty to God and our duty to each other. Moreover, our final destiny stands revealed here, and it can be discovered nowhere else. The most terrible fact in God's universe is sin, and there is no mode of dealing with it known to man but that revealed in the Scriptures. In fact the greatest problems that press themselves upon the mind of man find their solution here. Baron Bunsen remarks "Christianity has diffused over the world the idea of the unity of the human race, once the solitary belief of the Jews, and obscured by their natural exclusiveness. The historical philosopher starting from this

idea, has been enabled to view the development of mankind in this light of Christianity ; the noblest minds of all Christian nations have recognised a visible and traceable progress of the human race, towards truth, justice, and intelligence."<sup>a</sup> All knowledge and all wisdom and all love are centred in Christ, in whom "dwells all the fulness of the Godhead." The highest and most important knowledge, therefore that man can possess is a knowledge of Christ. By it, and by it alone we can do battle successfully with wrong, conquer sin, love our fellow men, make society what it ought to be, purge our souls from iniquity, find consolation amidst the trials and afflictions of life, and fit ourselves for the great hereafter that awaits us all. In trouble and distress, in sickness and death this knowledge alone can furnish us with the support that we all need. When some terrible calamity befalls us, when some great sorrow settles upon our home, or some fearful grief enters into our souls, what can science or erudition or even culture avail us? Alas nothing! Then it is that we feel that "we know only in part," and the small part known is just that which will not serve us. We turn to our favourite studies but they have lost their charm ; we open the books we have so often enjoyed the reading of, but their fascination is gone ; our scientific appliances seem but to taunt us with their incapacity to render us the help we want ; thought and reflection will not come to our aid ; laws of nature are deaf to hear, and dumb to respond to our cries, and we become in danger of sinking into utter despair. Then through the deep darkness comes a voice gentle, loving, and full of sympathy, "It is I, be not afraid," and we recover our strength ; our courage returns to us we dry

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<sup>a</sup> Hippolytus, Vol. ii. p 4.



our tears look up and exclaim "Even so, Father, for so it seemeth good in Thy sight." It is enough.

Yea Lord Thou wilt most surely hush  
The maddened world into a calm  
The mighty floods that whirl and rush  
Have wrought us good amid their harm  
And often by confusions vast  
Hast Thou prepared Thy blessings best,  
Yet Lord how long? Oh for the last  
Great strife, and then the final rest.

But this world is not our permanent home, its joys and griefs will alike soon be over, all things therefore that appertain to the present life are transient, and will ere long pass away. But there is another world which although unseen is eternal, whose joys will be without alloy, and whose pleasures will be unmarred by suffering, sorrow and pain. Far more important, therefore, is the knowledge which relates to that heavenly land and to the means of preparing for it, than that which concerns simply the present fleeting state of things. I do not ask you to prepare to die, but to prepare for life. He who lives the life that God would have him live is ready to meet death whenever it comes. But after all even of the future state we only "know in part." Eye hath not seen nor ear heard the blessedness which God has in store for those who love Him, and in loving Him, obey His will. Enough however is known and we do not ask to learn more. "I am the Resurrection and the life," these are words which of themselves are all sufficient for us, as they have been for millions who have lived before our time. And although there is much that is not known now, we are content to wait for that hereafter, where we shall know even as we are known and where many a mystery which in this world puzzles and perplexes us,

shall be rendered clear, and many a secret revealed. We know in part, and the part we do know is sufficient for our present purpose. Let us therefore be grateful to our Heavenly Father from whom all knowledge, all wisdom, all truth flows. May we ever be ready to exclaim,

Blessed be Thy name for ever,  
 Thou of life the Guide and Giver;  
 Thou canst guard the creatures sleeping,  
 Heal the heart long broke with weeping.  
 God of stillness and of motion,  
 God of desert and of ocean,  
 Of the mountain, rock, and river—  
 Blessed be Thy name for ever.  
 Thou Who slumberest not, nor sleepest,  
 Blest are they Thou kindly keepest.  
 God of evening's parting ray,  
 Of midnight's gloom, and dawning day,  
 That rises from the azure sea,  
 Like breathings of eternity.  
 God of life! that fade shall never—  
 Blessed be Thy name for ever!

London.

GEORGE SEXTON, M.A., LL.D.

### Curates hope to draw Great Prizes.

I am surprised it does not strike the mountaineers how very much the great emoluments of the Church are flung open to the lowest ranks of the Community. Butchers, bakers, publicans, schoolmasters, are perpetually seeing their children elevated to the mitre. Let a respectable baker drive through the City from the West End of the town, and let him cast an eye on the battlements of Northumberland House; has his little muffin faced son the smallest chances of getting in among the Percies, enjoying a share of their luxury and splendour, and of chasing the deer with hound and horn upon the Cheviot Hills? But let him drive his alum steeped loaves a little further, till he reaches St. Paul's Churchyard, and all his thoughts are changed when he sees that beautiful fabric; it is not impossible that his little penny roll may be introduced into that splendid oven. Young Crumpet is sent to school, takes to his books, spends the best years of his life as all eminent Englishmen do, in making Latin Verse, knows that the *crum* in crumpet is long, and the *pet* short, goes to the university, gets a prize for an essay on the dispersion of the Jews, takes orders, becomes a bishop's chaplain, has a young nobleman for his pupil, publishes a useless classic, and a serious call to the unconverted and then goes through the elysian transitions of prebendary, dean, prelate, and the long train of purple, profit and power.

SYDNEY SMITH.

# *The Preacher's Homiletical Commentary.*

## HOMILETIC SKETCHES ON THE BOOK OF PSALMS.

**OUR PURPOSE.**—Many learned and devout men have gone *Philologically* through this *TEHELIM* this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough *HOMILETIC* treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

**OUR METHOD.**—Our plan of treatment will comprise four sections:—(1) *THE HISTORY* of the passage. Lyric poetry, which the book is, is a delineation of living character; and the key, therefore, to unlock the meaning and reach the spirit of the words is a knowledge of the men and circumstances that the poet sketches with his lyric pencil—(2) *ANNOTATIONS* of the passages. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3) *THE ARGUMENT* of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4) *THE HOMILETICS* of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

No. CL.

### Worship.

“MAKE A JOYFUL NOISE UNTO THE LORD, ALL YE LANDS. SERVE THE LORD WITH GLADNESS : COME BEFORE HIS PRESENCE WITH SINGING. KNOW YE THAT THE LORD HE IS GOD : IT IS HE THAT HATH MADE US, AND NOT WE OURSELVES ; WE ARE HIS PEOPLE, AND THE SHEEP OF HIS PASTURE. ENTER INTO HIS GATES WITH THANKSGIVING, AND INTO HIS COURTS WITH PRAISE : BE THANKFUL UNTO HIM, AND BLESS HIS NAME. FOR THE LORD IS GOOD : HIS MERCY IS EVERLASTING : AND HIS TRUTH ENDURETH TO ALL GENERATIONS.”—*Psalms* c. 1—5.

**HISTORY:**—“Among the psalms of triumph and thanksgiving this stands pre-eminent, as rising to the highest point of joy and grandeur. No local restriction, no national exclusiveness can find place in the contemplation of God as the Common Creator and Father of man : hence it is that no hymn or psalm in any

subsequent age has found a readier response than this first appeal to the whole world to unite in worshipping Jehovah on the ground of a common Sonship and humanity.” (*Four Friends*.) Hengstenberg describes all the psalms from the 90th to this inclusive, as Decalogue psalms, all intended to

exhibit the relation between Israel and the world at large, all of them are cheering and triumphant, in none of them is there a breath of lamentation, all are crowded with quotations from, and allusions to, the Old Testament. This psalm is so true to every genuinely pious soul that a knowledge of the author is of no importance: and is so fitted to all times that the occasion of its composition need not concern us much.

ARGUMENT.—“The theme propounded in verse 1 is amplified in two short stanzas of two verses each. In both these an exhortation to praise God is followed by a reason for so doing. Men ought to praise Him as their Creator and Preserver (ver. 2, 3). They ought also to praise Him for His goodness, constancy, and faithfulness (verses 4, 5). Besides completing the foregoing psalm it closes the whole series or cycle of harmonious addresses to the nations or the world at large.”—*Alexander*.

ANNOTATIONS. Verse 1.—“*Make a joyful noise unto the Lord.*” This has been compared to the signal blast of a trumpet calling all mankind to worship. (Psalm xcvi. 4., lxxv. 1.) “*All ye lands.*” This means, of course, all the inhabitants of the earth. Ver. 2.—“*Serve the Lord.*” The

word “*serve*,” implies the consecration of all our faculties and activities to the Lord. “*With gladness.*” It must be loving, free, hearty, then it will be delightful. “*Come before His presence with singing.*” These words, if they do not necessarily presuppose the manifestation of the divine glory between the Cherubim which overshadowed the mercy-seat, are, at least, best explained on the supposition of its existence: a supposition which, if correct, affords a clue to the time of composition of this series of psalms, and restricts it to the period preceding the Captivity.”—*Canon Cooke*.

Ver. 3.—“*Know ye*,” or, as in the Prayer Book, “*Be ye sure*,” “*that the Lord He is God: it is He that hath made us.*” It does not mean probably that He created us though this is true for He made all, but He made us Jews what we are, Israelites, His people. (Psalm xcv. 6.) “*And not we ourselves.*” Margin—“*And His we are.*” It means we did not make ourselves His people, but He made us, He raised us Himself to that distinguished position. “*We are His people and the sheep of His pasture.*” Or the flock of His pasture.

Ver. 4.—“*Enter into His gates with thanksgiving, and into His courts with praise.*” The gates

of His court. The peace sacrifice was for thanksgiving, and was typical of that constant thankfulness incumbent on all men.

Ver. 5.—“*For the Lord is good, His mercy is everlasting.*” This is the grand reason why we should approach Him in worship. “*His truth endureth to all generations.*” “The pil-

grimage of all the people of the world to Mount Zion is the Old Testament figure for their conversion to the true God. His temple is open to them all. They may enter, and when they enter they may look for great things. For Jehovah is good, and His loving-kindness and faithfulness endure for ever”.

HOMILETICS.—This psalm presents to us an old and oft-repeated, but ever fresh and ever important theme, viz. : True worship. Worship is at once the duty of all duties, the service of all services, the joy of all joys. Two remarks are here suggested in relation to it.

I. It is FOUNDED ON KNOWLEDGE.—“*Know ye (or be ye sure) that the Lord He is God.*” It is founded upon First : A knowledge of what God is in Himself. “*The Lord is good : His mercy is everlasting : and His truth endureth to all generations.*” It does not say that He does good but He “*is good,*” essentially, eternally, immutably good, the primal heart of all good. “God is love.” “*His mercy is everlasting.*” It does not say He shows merey ; or that He shows compassion, this is true, but it says He is merciful, essentially tender and commiserating. He is faithful. “*His truth endureth to all generations.*” He is the totality of all moral excellence. “Be ye sure” of this that the God you have to worship is the absolutely good. The worship is founded on,—Secondly : A knowledge of what God is in His relations. (1) He is our Maker. “*It is He that hath made us.*” From Him we derived our existence with all its endowments and wonderful possibilities. (2) He is our Owner. “*Not we ourselves.*”



Or as in the margin "and His we are." All souls are His. We have nothing that we can call our own. We are mere trustees, not proprietors of our own existence. "Ye are not your own, therefore, glorify God." etc. (3) He is our Preserver. "*We are His people, and the sheep of His pasture.*" As a Shepherd takes care of his flock, watches their movements, protects them from perils and supplies their wants, so does the Almighty take care of us. "The Lord is my Shepherd: I shall not want." And on such knowledge, then, of God, what He is in Himself and what He is toward us, is true worship founded. True worship is not a blind sentiment, but an enlightened conviction. "*Know ye—or be ye sure—that the Lord He is God.*" Another remark suggested here in relation to worship, is —

II. It is DEVELOPED IN SERVICE. "*Serve the Lord with gladness.*" It does not consist in religious ideas, however enlightened, or in religious emotions, however abounding. It is complete only in *service*, and unless the ideas and sympathies pervade and control the *entire life*, they have not reached the stage of true worship. First: The service should be gladsome. "*Serve the Lord with gladness.*" There is no true worship apart from happiness. Worship is required from us, not because it is of any service to the Almighty, but because it is essential to our happiness. It is only in worship that all our powers can find "sweet employ." True worship sets the whole soul to music. Secondly: The service should be thankful. "*Enter into His gates with thanksgiving.*" Thanksgiving implies the recognition of beneficence. How infinite is His kindness to man. "What shall we render to the Lord for all His benefits?" Thirdly: The service should be demonstrative. "*Into His courts with praise.*" True worship does

not skulk into solitude, shun the gaze of society, ashamed to show itself. On the contrary, it craves for an opportunity of public manifestation. According to the law of mind, the object we love supremely we long to celebrate publicly and aloud. Those who neglect public worship in all probability never worship at all. The spirit of true worship breaks through obscurity as the living seed breaks through the soil to unfold itself in foliage, branches, and blossoms to the eye of all. It is a life, and all life seeks to come out into the Sun. Therefore “*enter into His gates with thanksgiving.*”

CONCLUSION :—I cannot forbear giving one of the grandest metrical versions of this psalm ever produced.

“Before Jehovah’s awful throne,  
Ye nations bow with sacred joy ;  
Know that the Lord is God alone,  
He can create and He destroy.

His sovereign power without our aid,  
Made us of clay and formèd us men :  
And when like wandering sheep we stray’d,  
He brought us to His fold again.

We are His people, we His càre,  
Our souls and all our mortal frame :  
What lasting honors shall we rear,  
Almighty Maker to Thy name ?

We’ll crowd Thy gates with thankful songs,  
High as the heavens our voices raise :  
And earth with her ten thousand tongues,  
Shall fill Thy courts with sounding praise.

Wide as the world is Thy command,  
Vast as eternity Thy love :  
Firm as a rock Thy truth must stand  
When rolling years shall cease to move.”

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## HOMILETIC GLANCES AT THE GOSPEL OF ST. JOHN.

[As our purpose in the treatment of this Gospel is purely the development, in the briefest and most suggestive form, of Sermonic Outlines, we must refer our readers to the following works for all critical inquiries into the author and authorship of the book, and also for any minute criticisms on difficult clauses. The works we shall especially consult are:—"Introduction to New Testament," by Bleek; "Commentary on John," by Tholuck; "Commentary on John" by Hengstenberg; "Introduction to the Study of the Gospels," by Westcott; "The Gospel History," by Ebrard; "Our Lord's Divinity," by Liddon, "St. John's Gospel," by Oosterzee; "Doctrine of the Person of Christ," by Dorner; Lange; Sears; Farrar; etc., etc.]

### No. CXIV.

#### Brotherly Love.

"GREATER LOVE HATH NO MAN THAN THIS, THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS. YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU. HENCEFORTH I CALL YOU NOT SERVANTS; FOR THE SERVANT KNOWETH NOT WHAT HIS LORD DOETH: BUT I HAVE CALLED YOU FRIENDS; FOR ALL THINGS THAT I HAVE HEARD OF MY FATHER I HAVE MADE KNOWN UNTO YOU. YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU, AND ORDAINED YOU, THAT YE SHOULD GO AND BRING FORTH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN: THAT WHATSOEVER YE SHALL ASK OF THE FATHER IN MY NAME, HE MAY GIVE IT YOU."—*John* xv. 13-16.

EXPOSITION:—Ver. 13.—"*Greater love hath no man than this, that a man lay down his life for his friends.*" There is a greater love than this: the love which Christ had, for He laid down His life for His enemies. But no mere man has a greater love than that which sacrifices life for friends. "Scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die." Love shows its strength in sacrifice. Never does it appear

so strong as when it sacrifices life.

Ver. 14.—"*Ye are My friends, if ye do whatsoever I command you.*" The accent is not on the condition, "*if ye do,*" but upon the statement, "*ye are My friends,*" as though Jesus meant to say, "It was not without a reason that I just now said, *for his friends* (ver. 13), for this is really the relation I have borne to you." And what is there more touching in domestic life, than a master, who, finding a

servant really faithful, raises him to the rights and title of a friend?

Ver. 15.—“*Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*” This proves the reality of the statement, He had bestowed upon them an unbounded confidence, by communicating to them all that the Father had revealed to Him regarding the great work for which He sent Him. “Undoubtedly there were still many things of which they were not yet informed (xiv. 12). But it was not from want of confidence and love that He had not revealed these also but to spare them in their state of weakness, and because another alone could fulfil this task. The title: “*My friends,*” used in Luke xii. 4, long before the present moment has been adduced in objection to this “*ou’kėti*” (I no more call you); as though the tendency to make them His friends had not existed from the very first, and could have failed to manifest itself from time to time! It

has also been objected that the apostles continued to call themselves *servants of Jesus Christ*, as, though when the master chooses to make his servant a friend, the latter is not all the more bound to remind himself and others of his real condition.”—*Godet*.

Ver. 16.—“*Ye have not chosen me, but I have chosen you.*”

“Chosen,” here, does not point to eternal predestination, but to the fact that He selected these disciples of His from their various worldly avocations, such as fishermen, tax gatherers, &c. “*And ordained you,*” better, “*appointed you.*” Appointed you for what? To be fruitful; “*Bring forth fruit.*” To be permanently fruitful: “*your fruit should remain.*” And be successful in prayer: “*Whatsoever ye shall ask of the Father in My name, He will give it you.*” “*In My name.*” This may mean in my character, in my spirit. It is certain that the man who prays to the everlasting Father in the true spirit of Christ, will have what he requires, for he will ask for the right thing in the right spirit, and for the right reason.

HOMILETICS.—The subject of these words is *brotherly love*. “*This is my commandment that ye love one another.*” This is repeated in verse 17 also. “*I command you that ye love one another.*” The following remarks are sug-

gested concerning the love that Christ's disciples should have for one another.

I. That has the HIGHEST MODEL. "*As I have loved you.*" How did Christ love? First:—*Disinterestedly*. There was not a taint of selfishness in His love. He looked for no compensation, no advantage. Secondly:—*Earnestly*. It was an all-pervading, all-commanding passion. It was a zeal consuming Him. Thirdly:—*Practically*. It was a love that slept not as an emotion in the heart, not a love that expended itself in words and professions, it was a love that worked all the faculties to the utmost, a love that led Him to the sacrifice of Himself. This is the kind of love we should have one toward another. This is the brotherly love that unites Christ's disciples together, honours Him and blesses the world with the most beneficial influences. Concerning this love it is suggested—

II. That it FORMS THE HIGHEST FRIENDSHIP. "*Ye are My friends, if ye do whatsoever I command you, henceforth I call you not servants.*" It not only establishes a friendship, but a friendship between them and Christ. "*I call you not servants, but I have called you friends.*" A true friendship between *man and man is the greatest blessing on earth*. Secondly: A friendship between *man and Christ is the consummation of man's well being*. If Christ is my friend what want I more? Concerning this love it is suggested—

III. That it HAS THE HIGHEST SOURCE. "*Ye have not chosen Me, but I have chosen you.*" We did not chose to love Christ first, but He chose to love us. His love to us generates our love to Him. "*We love Him because He first loved us.*" He chose His first disciples from their worldly avocations and called them into His circle, this inspired them with His love. Men will never



love one another properly until Christ sheds abroad His love in their hearts. He is to all His disciples what the sun is to the planets, around Him they revolve and from Him derive their life and unity. They are united one to another by the bonds that unite them to Christ. Concerning this love it is suggested,—

IV. That it REALISES THE HIGHEST GOOD. First :—*Spiritual fruitfulness.* “*Ordained you,*” appointed you, “*that ye bring forth fruit.*” The fruit involves two things—(1) The highest excellence of character. (2) The highest usefulness of life. Rendering others the highest service. Secondly :—*Successful prayer.* “*Whosoever ye shall ask of the Father in My name, He shall give it to you.*” There is no true prayer that is not offered in the name and Spirit of Christ, the Spirit of reverence, humility, earnestness, submission to the Divine will. And no such prayer is offered in vain. The Father gives whatever you ask.

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### Indifference of the World.

The world can pry out everything about us which it has a mind to know. But there is this consolation, which men will never accept in their own cases that the world does'nt care. Consider the amount of scandal it has been forced to hear in its time and how weary and *blase* it must be of that kind of intelligence. You are traced to prison and fancy yourself indelibly disgraced ! You are bankrupt under odd circumstances. You drive a queer bargain with your friends, and are found out and imagine the world will punish you ? Pshaw your shame is only vanity. Go and talk to the world as if nothing had happened. Tumble down brush the mud off you, appear with a smiling countenance and no one cares. Do you suppose Society is going to take out its pocket handkerchief and be inconsolable when you die ? Why should it care very much, then, whether your worship grace yourself, or disgrace yourself ? Whatever happens, it talks, meets, jokes, yawns, has its dinner pretty much as before.

W. M. THACKERAY.

## *Slippings.*

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[Under this heading short passages will be treated homiletically which have been too rapidly noticed in the Expositions of the Homiletical Commentary, hence they are called Slippings.]

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### SLIPPINGS FROM JOHN FIFTEENTH.

#### **Man's relation of Servitude and Friendship to Christ compared.**

“HENCEFORTH I CALL YOU NOT SERVANTS, BUT I HAVE CALLED YOU FRIENDS.”—*John* xv. 15.

THE whole human race may be divided into two classes, and these are represented by the two words in the text, “Servants” and “Friends.” All human beings have to do with Christ, and their service must be either that of slaves or of friends. Our Lord here intimates the superiority of the one relationship to the other, and the superiority will be obvious by comparing the relationships together. I. The one is **LEGAL**, the other is **LOVING**. The master treats his slave, and the slave treats him, according to legal contract. The servant works by rule, and the master treats him accordingly; the slave lives and works in the letter of the contract, he goes not a step beyond it. But the service of the friend is irrespective of all prescriptive rules, of all legal arrangements. He does not feel himself to be under the law at all, and although he does more real hard work in the service of his friend than that of the slave in the employ of his master, he does it neither by enactment or law; love is his inspiration, and love is his law. II. The one is **WATCHED**, the other is **TRUSTED**. The master keeps his eye upon the slave; he knows that he is not the character to be trusted, he is a mere eye-servant. If the contracted work is to be done he is to be kept up to it by force. Not so with the friend; he is trusted, he is thrown upon his love, upon his honour, his sense of gratitude and justice. Thus Christ treats His disciples; He does not tell them how much to do, or how to do it. He trusts to their love, knowing that if they love Him they will keep His commandments. This is the true way to treat men—trust them. Thus Dr. Arnold treated his boys at Rugby, and thus all whom Providence

has put in authority over men should treat their subordinates, in order to get from them the highest service they can render. III. The one is DISTANT, the other is NEAR. The master keeps his servant at a distance, he stands on his authority, gives out his orders, and insists on their discharge. They live not only in different apartments, but in different mental worlds. Not so with the friend—the friend is near to the heart. An old philosopher defined friendship as the existence of two souls in one body. Thus near are Christ's disciples to Him. "The servant," He says, "knoweth not what his Lord doeth, . . . but all things that I do I have made known unto you." How close and vital the connexion! "Shall I hide from Abraham that thing which I do?" said God. IV. The one is USED, the other USES. The master uses his slave, uses him as he does a piece of machinery; he has no tender interest in him. All he cares for is what benefits he can extract from his service, the slave is used—used as a beast of burden. But the friend is *using*. All his services, as a true friend, answer his own purpose, conduce to his own happiness of soul. He acts from love, and love, like the philosopher's stone, turns the commonest things into moral gold, to enrich his own heart. Thus it is with Christ's disciples: all their efforts to serve Him serve themselves. "All things are yours," life, death, etc. Everything turns to the real use of those who are the friends of Christ. V. The one is COERCED, the other is FREE. The slave is not free in his work; he would not serve his master if he could help it. He is placed under considerations that force him to do his work. But the service of the friend is free, he would not but do what he does, and his desires to render service transcend his abilities. Thus it is with Christ's disciples. "He that is joined to the Lord is one Spirit." The love of Christ constrains them; they welcome the slightest intimation of duty from their Lord. CONCLUSION:—What is our relationship to Christ—that of servitude or friendship? All must serve Him, either *against* their will or *by* their will. The former is the condition of devils, the latter that of holy saints and blessed angels.

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## Sermonic Saplings.

### EMINENT PIETY AND EFFICIENCY IN BUSINESS NOT INCOMPATIBLE.

“THEN SAID THESE MEN, WE SHALL NOT FIND ANY OCCASION AGAINST THIS DANIEL, EXCEPT WE FIND IT AGAINST HIM CONCERNING THE LAW OF HIS GOD.”—*Daniel* vi. 5.



THE whole life of Daniel is instructive. We cannot but be thankful that the history and character of such a man are handed down to us. A man fitted to excite our admiration at whatever point in his remarkable career we regard him; whether we look at him as a mere youth, eschewing the luxuries of an eastern court, preferring “pulse to eat and water to drink” to defiling “himself with the portion of the king’s meat, or with the wine which he drank;” or whether we contemplate him in early manhood rising in the estimation of the monarch whom he served by his wisdom, his talents, and his piety; or as here, in advanced life, at seventy years of age, the ripe statesmen of incorruptible integrity and ready resources, baffling the intrigues of mortified rivals both by his blameless life and vigorous administration; in whom we see also the man of God, devout and holy; the prophet to whom visions of the future are given, reaching downward to the end of time. Regard him when you will, and where you will, Daniel is a character to be studied; and this text, with the connected chapter, presents to our view

one of the most remarkable and instructive passages in his eventful life.

Two things in the text invite our attention.

I. THE HONOURABLE TESTIMONY BORNE BY HIS ENEMIES TO DANIEL'S EFFICIENCY IN OFFICE.—The historical circumstances narrated in this chapter place us in thought at the conclusion of the Babylonian dynasty, and at the development of the Medo-Persian power. By the death of Belshazzar and the conquest of Babylon, Darius, the Mede, had added an extensive territory to his empire, teeming with a numerous population. Such an addition required a corresponding increase in the staff of officials requisite for its management. Accordingly, "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents (corresponding probably to our chief Secretaries of State), of whom Daniel was first (first in rank and power); that the princes might give accounts unto them, and the king should have no damage." Such was the machinery of government, and such were the arrangements which appear to have continued in operation for some time. Darius however, admiring the administrative talents of Daniel, and having unbounded confidence in his character, formed the purpose of making this Daniel prime minister over the whole empire. "He was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Whether the king carried out his purpose may admit of doubt, but it was clearly his intention to do so. Hence arose a conspiracy among Daniel's associates in office. "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could



find none occasion nor fault ; forasmuch as he was faithful neither was there any error or fault found in him." They have become jealous of Daniel and seek his downfall. This is not surprising. Men who aspire to high offices, or who even without seeking accept them, must be prepared for perils. "If the cup be full, it must be carried with care." But it is at this point we begin to feel the force and value of the testimony of our text. For, be it observed—

First. THE ENEMIES OF DANIEL HAD POWERFUL MOTIVES TO SEEK HIS DOWNFALL. Motives impure indeed, but powerful. The spirit of envy had seized them, the mere proposal of the king was gall and wormwood to them. Daniel had not sought honour and pre-eminence ; honour and pre-eminence had sought him.

"Some men are born to greatness,  
Some achieve greatness :  
Some have greatness thrust upon them."

Moreover, Daniel was a foreigner and a Jew. Tracing back his history, they might discover that his entrance into Babylon was made in the degrading position of a captive. Had they searched his pedigree, they might have found that the prime minister came of a noble family and sprang from the royal tribe of Judah. Probably, however, it cost their pride something to tolerate the Jewish statesman as an equal, but they could not brook his being their superior. Promotion to him, was degradation to them. Hence we may conclude, that if no "error or fault could be found in him," it was not for the want of keen-eyed search. Jealousy sharpens the vision, and generally perverts it too. Such are the men, their position, their feelings and motives. They are bent on humbling Daniel. But after narrowly watching

his conduct to find some available flaw, they are baffled, and have to confess, that "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Not only had they powerful motives, but

Secondly, THEY HAD AMPLE SCOPE. When men are bent on doing mischief, they can generally succeed, even where the sphere is limited and the chances comparatively few. The confession of these men would have been high praise for the obscurest surbordinate in the employ of the Persian Prince. How much more when it can be affirmed of a man holding Daniel's position. His office was one of great responsibility. Important and extensive interests were committed to his care. The revenues of the kingdom passed through his hands. Inferior officers transferred the tolls and taxes to him, of which due accounts must have been kept. Probably not a day passed without some important transaction in which the sagacity and the integrity of Daniel were required. Day by day the conspirators watched to see if there were any deficiency or defalcation in the revenue, arising from misappropriation or mistake, and they found no flaw there. They examine his accounts; these are all right. They pry into his correspondence; that is loyal and honourable. They keep a sharp look out for any attempts at arbitrary conduct, for abuse of power, for any attempts at personal aggrandizement. They are disappointed there. Shortcomings of this character, or cases of mal-administration on the part of Daniel could not have escaped the quick eye of his two rivals; and errors of this kind, could they have been detected, would have served their purpose far more directly than the roundabout scheme which they got up on the score of his religion. But notwithstanding

the ample scope afforded ; after searching on all sides and watching every opportunity for his halting, the rivals find "none occasion nor fault." Daniel is found to be provokingly correct in all his accounts ; unquestionably efficient in all his public measures, and his moral character is above suspicion. They could not touch him there. Like other men, he had his imperfections. But it was well known that in the estimation of Darius he stood deservedly high. The king knew his worth too well to part with him lightly, and it was useless to lay before him any trifling complaint. The charge might recoil on the accusers : and as to complaints of a graver character they dared not make any ; "forasmuch as Daniel was faithful, neither was there any error or fault found in him."

*London.*

DAVID JONES, B.A.

*(To be continued in our next.)*

### Personal appearance of Cromwell.

His Highness says<sup>r</sup> Whitelocke, was in a rich but plain suit, black velvet, with a cloak of the same, about his hat a broad band of gold. Does the reader see him ? A rather likely figure, I think. Stands some five feet ten or more, a man of strong solid stature, and dignified, now partly military carriage : the expression of him valour and devout intelligence, energy and delicacy on a basis of simplicity. Fifty four years old, gone April last ; brown hair and moustache are getting grey. A figure of sufficient impressiveness not lovely to the man milliner species, nor pretending to be so. Massive Stature ; big massive head of somewhat leonine aspect, wart above the right eyebrow, nose of considerable blunt aquiline proportions : strict yet copious lips, full of all tremulous sensibilities, and, also if need were of all fierceness and rigours ; deep, loving eyes, call them grave, call them stern, looking from under those craggy brows as if in life long sorrow, and yet not thinking it sorrow, thinking it labour and endeavour : on the whole, a right noble lion face ; and hero face and to me royal enough.

THOMAS CARLYLE.

# Notes on the Epistle to the Colossians.

REFERRING our readers for all historical and critical remarks about this Epistle to the able Commentaries of LIGHTFOOT and ELLICOTT, and FARRER's more recent "*Life and Work of St. Paul*," it is nevertheless necessary to carry into and throughout our consideration of the entire Epistle, what was its main purpose. Throughout St. Paul is dealing with the twofold evil that had arisen in the Colossian Church—an error half Judaic, half Gnostic—an error that was theological and practical. It arose from the wrong conception of matter as inherently evil and as demanding intervening mediators between the material system of things and God; and as making abstinence from contact with material things, as far as might be possible, very incumbent on the godly. This error has its modern analogies in Sacerdotalism, and in Pietism. To combat the error then and now the *Plenitude of Christ* must be preached; Christ the fulness therefore the all sufficient Mediator, therefore too the all sufficient Consecrator of the material system. The errors of the Ritualist, and of the Recluse are both met by this great fact.

## No. III.

### The Apostolic Prayer.

"FOR THIS CAUSE WE ALSO, SINCE THE DAY WE HEARD IT, DO NOT CEASE TO PRAY FOR YOU, AND TO DESIRE THAT YE MIGHT BE FILLED WITH THE KNOWLEDGE OF HIS WILL IN ALL WISDOM AND SPIRITUAL UNDERSTANDING; THAT YE MIGHT WALK WORTHY OF THE LORD UNTO ALL PLEASING, BEING FRUITFUL IN EVERY GOOD WORK, AND INCREASING IN THE KNOWLEDGE OF GOD; STRENGTHENED WITH ALL MIGHT, ACCORDING TO HIS GLORIOUS POWER, UNTO ALL PATIENCE AND LONGSUFFERING WITH JOYFULNESS; GIVING THANKS UNTO THE FATHER, WHICH HATH MADE US MEET TO BE PARTAKERS OF THE INHERITANCE OF THE SAINTS IN LIGHT: WHO HATH DELIVERED US FROM THE POWER OF DARKNESS, AND HATH TRANSLATED US INTO THE KINGDOM OF HIS DEAR SON: IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, EVEN THE FORGIVENESS OF SINS."—*Colos. i. 9-14.*

CHRYSOSTOM said to those who would realise the classical allusion more vividly than we do, "that as in the games we urge on those who are near victory, so Paul here prays for an increase of Christian attainment for the Church that

has already attained so much." Hence he says, "For this cause," *i. e.* because you have so much truth and are marked by so much virtue, we pray that you may know more and do better. We should rightly consider this prayer

for such increase, (1) *Because the prayer teaches us what we should seek in our intercession for Churches.* Our standard of Church prosperity is corrected by such a prayer; our right plans and purposes for Church increase are here inspired. (2) *Because the prayer teaches us what we are to seek and expect for ourselves.* A man like Paul, specially in such a mood as that of his prayer, can teach us what is really worth aiming after, struggling for, praying for. We observe then, that he prays,

I. THAT THEIR KNOWLEDGE MAY INCREASE. This is sought, doubtless, partly because of the error that was confusing some, but also because knowledge is good at all times, and in all circumstances for any Church. There are three expressions here to describe this knowledge,—expressions that are very frequently used in combina-

tion both in Old and New Testament Scripture, that are indeed those Aristotle uses as denoting the intellectual virtues. There is *Knowledge*. This is descriptive of acquaintance with any fact or subject; he has it, who has information. It is essential as the basis of culture—of Christian culture which Paul enjoins—but it is only the beginning and basis. There is, (2) *Wisdom*. This is higher than knowledge: indeed, it includes both knowledge and understanding. Newman well calls it, "Reason exercised upon knowledge." There is, (3) *Spiritual understanding*. This denotes the application of knowledge to practical detail,—the following out its processes to daily duty and to the spiritual realm of motive and purpose. Thus he prays that they may not only know God's will, and know it in its profound bearings on all things, but in its bearing



on all their conversation, on all their life. He prays,

II. That as the result of THEIR KNOWLEDGE, THEIR CHARACTER MAY RIPEN. The knowledge of the *will* of God must result in action or it is valueless. Following the Apostle's description of the character that will result from the knowledge we have been noticing we find it includes, (1) *Walking worthily of the Lord*. The Christian life is an activity,—a progress, a progress tested by the highest standard. (2) *Increasing in the knowledge of God*. So knowledge increases. This time it is more than knowledge of God's will, it is knowledge of God's self. Obedience is the organ of spiritual knowledge. We have it on the highest authority, that they who do God's will know His doctrine. (3) *Being strengthened with all might*. There is power, inner energy, and inner

energy of the highest sort, the power of endurance, for that is implied in "patience and longsuffering."

(4) *Giving thanks to the Father*. Life shall have music in it. What music? The highest, the music of praise. Praise for what? (a) *For fitness for blessedness*—"meet for inheritance." An inheritance that is allotted, and allotted to those who are ready for it. (b) *For emancipation*,—"deliver us from the power of darkness." This means rescue from the tyranny of confusion, ignorance, peril, evil, for of such things darkness is the symbol. (c) *For settlement in an empire of liberty, order, and honor*. "Translated us into the kingdom," etc. (d) And through all and above all praise *for Christ as the means to blessing, and Himself the chiefest blessing*. "Ransom," etc.

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# Germes of Thought.

## THE PREACHER'S FINGER-POST.

### A Memorable Day.

"THEN ON THAT DAY DAVID DELIVERED FIRST THIS PSALM TO THANK THE LORD INTO THE HAND OF ASAPH AND HIS BRETHREN."  
—1 *Chron.* xvi. 7.

"On that day." What a day was this in Israel? Each day in a man's life is important not merely because of what it takes from his earthly existence and what it adds to his responsibilities, but on account of the impressions it makes on his spiritual nature:—the impulses it awakens, the thoughts it generates, and the Divine lessons which its transpiring events serve to symbolise and impress. But there are some days more important than others, days that become epochs, days that open up new fountains of influence for the world, and write a new and suggestive chapter in the history of humanity. Such is the day before us, the day when David gave into the hands of Asaph and his brothers, in order to chant the sublime Psalm which immediately follows our text. Let us gather

up a few of the lessons which Providence read out to humanity on that day.

I. That religion is a SUBJECT IN WHICH THE LEADERS OF THE PEOPLE SHOULD ENDEAVOUR TO INTEREST THE MASSES. It did not require many men to carry the ark, which was only a small chest up, from Kirjath-jearim to Jerusalem, a distance of about twelve miles, some half a dozen at most would, perhaps, be equal to the task. But David, in order to interest the whole nation in such an event, enlisted thirty thousand men. Many are the reasons why the leaders and rulers of men should endeavour to interest all the people in religion.

First: Religion is *suited to the common and primary instincts* of human nature. Deep in the hearts of all is a craving to find favour with the Supreme, and to secure a bright and ever brightening future, a craving, moreover, for the right *per se*, a craving not satisfied with the mere convenience or advantage of any given course of life but that

hungers for the right. Religion alone meets this part, or rather this the core of human nature.

Secondly : Religion *provides for the fallen condition* of human nature. The great want of humanity is, deliverance from the guilt and dominion of moral evil, freedom from a guilty conscience and a corrupt nature. No man is qualified to be a ruler of the people or will even rule them efficiently who does not recognise the fact that religion is the primary want of human nature. Another lesson developed on this "day" was—

II. That religion DEVELOPES THE DISTINCTIVE CHARACTERISTICS OF MANKIND. Through it, "the thoughts of many hearts are revealed." In the history of this "day," four states of mind are developed in relation to the Divine.

First: An *enthusiastic interest in the Divine*. Such was David's state. He was constitutionally a man of sensibility and nerve, and his whole nature now quivered with excitement. How busy he is. He collects the thousands, he sings, he dances, he offers sacrifices, he lavishes hospitality. For this day anyhow he was a religiously earnest man. Another state of mind in relation to the Divine developed, on this "day" was—

Secondly: A *stolid unconsciousness of the Divine*. This is

revealed in Uzzah's conduct. As they were conveying the ark on a new cart he touched it with an irreverent hand by which act he forfeited his life. His great error was lack of a suitable impression of the Divine. To him that Divine thing, the ark only appeared as a common chest. Uzzah was only a type, alas, of that numerous class of men in every age who engage in religious services without the religious spirit. Another state of mind in relation to the Divine developed, on this "day" was,—

Thirdly: A *calm confidence in the Divine*. This was revealed in the conduct of Obed-Edom. The terrible fate that befell Uzzah seemed to fill David with overwhelming excitement. He exclaimed "how shall the ark of the Lord come to me?" and he would not remove it. The people too, seemed panic struck. But Obed-Edom was calm. He took it into his own house for three months, he stands by a deserted cause. It is grand to see a man standing by a true cause when deserted by the people and their leaders. Such a man is blest. "The Lord blessed Obed-Edom and all his house." Josephus says that Obed-Edom was a poor man when he took the ark into his house but during that period his estates so increased that he became the envy of his neighbours.

Another state of mind in relation to the Divine developed on this "day" was—

Fourthly: A *thoughtless contempt for the Divine*. This was developed in Michal the daughter of Saul. "And it came to pass as the ark of the covenant of the Lord came to the city of David that Michal the daughter of Saul looking out at a window saw King David dancing and playing and she despised him in her heart." (I. Chron. xv. 29) She considered David's conduct, perhaps, as discreditable alike to his intellect and his royal position. Michal is a type of a class who despise religious observances, religious people, and religious services. Another lesson developed on this "day" was—

III. That religion is ALWAYS ASSOCIATED WITH THE CHEERFUL AND THE GENEROUS. First: Here is *music*. Look at the grand hymn they sang. (verse 8—36). In this exultant hymn, the thousands in all probability joined. It is said that at the close all the people said, "Amen, and praised the Lord." Secondly: Here is *hospitality*. It is said that David "dealt to every one of Israel, both man and woman, to every one a loaf of bread and a good piece of flesh, and a flagon of wine." True religion unseals the fountains of social benevolence, genuine piety is evermore the parent of true

philanthropy. A good reason then is this why rulers should interest the people in religion, it makes them happy and hospitable. It sets their hearts to music, and their hands to hospitality. Another lesson developed on this "day" was

IV. That religion is the PATRON OF THE HIGHEST ART AS WELL AS THE INSPIRER OF THE HOLIEST FEELINGS. "And David spake to the Chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel, and of his brethren Asaph the son of Berechiah, and of the sons of Merari their brethren, Ethan the son of Kushaiah: and with them their brethren of the second degree, Zechariah, Ben and Jaaziel, and Shemiramoth and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel the porters. So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass," etc., (xv. 16—24). Religion is at once the inspirer of the æsthetic and devotional in man. From it has sprung the most beautiful specimens of poetry, sculpture, music, painting, and the grandest achievements of self-denying philanthropy and devotion.

## The Existence and Renewal of a moral Heart in Man.

"MAKE YOU A NEW HEART:"  
*Ezekiel* xviii. 31.

"A NEW HEART ALSO WILL I  
GIVE YOU." *Ezekiel* xxxvi. 26

These words lead us to consider two subjects.

I. The EXISTENCE of a moral heart in man. The word "heart" here does not of course represent that vital organ in man, that complicated bunch of muscles that drives the blood through our veins, and without whose regular action physical life would soon cease. But it refers to some moral element or power in the soul that is the spring of its activities, and the fountain of its character. What is that? The *predominant love*. As there is no living human body without the physical heart there is no soul without a dominant love. Every man is under the all-controlling power of some one disposition, and this disposition like the physical heart, beats its influence in every vein and fibre of the spiritual nature. Hence the command "Keep the heart with all diligence, for out of it are the issues of life." All the activities of man are streams from this fountain, branches from this root, pulsations from this organ. The words lead us to consider—

II. The RENEWAL of the moral heart in man. The physical heart exists in every man in one or two conditions, either diseased or healthy. A diseased heart is the precursor of weakness, pain, death. It is so with the moral heart it is either diseased or healthy. It is diseased when the predominant disposition is love for the things of the world: it is healthy only when its predominant disposition is love for God. Supreme love for God is a healthy heart. Supreme love for any other object is a diseased heart. Now, the renewal of this diseased heart is here presented in two aspects.

First: As a *personal duty*. "Make you a new heart." Men are not always responsible for having diseased physical hearts, but they are always so for having a diseased moral heart. They cannot change the one, they are bound to change the other. (1) Man *can* alter his moral heart. Our moral dispositions are under the control of our thoughts, and our thoughts we can employ as we please. (2) Man *has* altered his moral heart. History abounds with instances of the churl becoming generous, the carnal spiritual, the profane reverent, the godless godly. Is it the duty of a dishonest man to become honest, of a false man to become true, a vicious man to become virtuous? Then it is the duty of a godless



man to become godly. "Make you a new heart." This is your duty, this is the supreme work of life. This work done, all work is successful, this work neglected, all work is disastrous. The renewal of this diseased heart is here represented,

Secondly: As a *Divine gift*. "A new heart also will I give you." There are two ways in which God bestows gifts on men. One way is irrespective of his choice and effort. Life itself and the necessary conditions of life are blessings that come to us without any effort on our part. He gives us "the sun to rule by day, and the moon to rule by

night," and the genial showers, the vital atmosphere, and the revolving seasons unconditionally. But there are other blessings which He gives only on condition of human effort. He gives crops only to those who cultivate the fields and sow the grain, knowledge only to those who observe, investigate and study. So He gives this new heart only to those who "consider their ways," repent and believe the Gospel.

CONCLUSION: How about our moral heart brethren? Is it diseased or healthy? In other words what is the object of our supreme love, the world, or God?

### Ambitious men anxious to become Authors.

COULD ambition always choose its own path, and were will in human undertakings synonymous with faculty, all truly ambitious men would be men of letters. Certainly if we examine that love of power, which so largely enters into most practical calculations, nay, which our Utilitarian friends have recognised as the sole end and origin both of motive and reward of all earthly enterprises, animating alike the philanthropist, the conqueror, the money-changer, and the missionary, we shall find that, all other arenas of ambition compared with this rich and boundless one of Literature, meaning thereby whatever respects the promulgation of thought, are poor, limited and ineffectual. For dull, unreflective, merely instinctive as the ordinary man may seem, he has nevertheless as a quite indispensable appendage, a head that in some degree considers and computes; a lamp or rushlight of understanding has been given him, which through whatever dim, be-smoked and strangely defective media it may shine, is the ultimate guiding light of his whole path: and here as well as there, now as well as then, now in all times in man's history, opinion rules the world.

THOMAS CARLYLE.

## SEEDS OF SERMONS FROM THE MINOR PROPHETS.

### MALACHI.

[If the Bible as a whole is inspired, it is of vast importance that all its Divine ideas should be brought to bear upon the living world of men. Though the pulpit is the organ Divinely intended for this work, it has been doing it hitherto in a miserably partial and restricted method. It selects isolated passages, and leaves whole chapters and books for the most part untouched. Its conduct to the Minor Prophets may be taken as a case in point. How seldom are they resorted to for texts! and yet they abound with splendid passages throbbing with Divine ideas. It is our purpose to go through this section of the Holy Word; selecting, however, only such verses in each chapter and book as seem the most suggestive of truths of the most vital interest and universal application.]

**MALACHI**—which means messenger—the last of the Hebrew prophets, is a man whose personal history is wrapped in utter obscurity. He is supposed to have lived after Haggie and Zechariah, and was contemporary with Nehemiah. It is likely that he occupied a relationship to Nehemiahs somewhat analogous to that which Haggie and Zechariah sustained to Zerubbabel. The general opinion is that he flourished about the year 420, B.C. This was that brilliant period in Greece in which flourished some of its greatest men. Cimion, son of Miltiades, distinguished at a commander: Pericles the greatest of Athenian statesmen, under whom Athens attained a splendour that made her the wonder and admiration of all Greece: Phidias, the celebrated sculptor, and a host of distinguished artists; Simonides and Pinder, eminent lyric poets: Æschylus, Sophocles, and Euripides distinguished dramatists; and Herodotus who has received a title really due to Moses, the “Father of History.”

No. CCCCLX.

#### The Divine Institution of marriage.

“YET YE SAY WHEREFORE?” etc.  
*Malachi* ii. 14-16.

The subject of these verses is the *Divine Institution of marriage*. In relation to this institution we observe,—

I. That it IMPLIES A LOVING UNION OF TWO, AND ONLY TWO SOULS UNTIL DEATH. “Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant. And did not He make one?” “*Wife of thy youth.*”

The Jews had ever been accustomed to marry very young, the husband often being not more than 13 years of age and the wife younger. “*Thy companion,*” not a slave, nor an inferior, but an equal and a friend. Love companionship is the highest ideal of matrimony. “*Wife of thy covenant.*” A relationship established by mutual agreement. Marriage (Prov. ii. 17) is called the covenant of God, it is so because He has ordained it. “*Did He not make one?*” Thine exclusively. “*Yet had He the residue of the spirit,*” etc. “Maurier and Hengstenberg explain this verse thus: “the Jews had defended their conduct by the precedent of

Abraham who had taken Hagar to the injury of Sarah his lawful wife. To this Malachi says "now no one (ever) did so in whom there was a residue of intelligence (discriminating between good and evil), and what did the one (Abraham to whom you appeal for support) do, seeking a godly seed? His object (*viz.*, not to gratify passion, but to obtain the seed promised by God) makes the case wholly inapplicable to defend your position." It is asked "*and wherefore one?*" Wherefore only Eve for Adam, Sarah for Abraham? "Instead" says Dr. Henderson, "of forming two into one, the Creator might have given to Adam many wives. There was no lack of spiritual existence from which to furnish them with intelligent souls. When he gave to Eve such an existence he did not exhaust the universal fountain of being. There remained all with which the human race had been furnished throughout its generations. What then, the prophet asks, was the design of the restriction? To this he replies, the securing of a pious offspring. Divorces and polygamy have ever been unfavourable to the education of children. It is only by the harmonious and loving attention bestowed by parents upon their children that they can be expected to be brought up in the fear of God. The reply bore

hard upon the priests who had married idolatrous wives." In relation to the Divine institution of marriage it is suggested—

II. That it HAS BEEN SADLY OUTRAGED IN ALL AGES. The Jews outraged it. The command here, "take heed to your Spirit and let none deal treacherously with the wife of his youth," implies this. They dealt "treacherously" against the wife of their youth by marrying others. "Ye have transgressed, and have taken strange wives." (Ezra x. 10.) They do so also by putting them away,—by divorce. "For the Lord, the God of Israel, saith that he hateth putting away, for one covereth violence with his garment, saith the Lord of Hosts." This has been done in all ages.  
 (1) Polygamy is an outrage on it.  
 (2) Cruelty is an outrage on it.  
 (3) Mutual unfaithfulness is an outrage on it. The Divine idea of marriage is that the two souls shall be one, so united in love, sympathy, aim, that the two would think, feel, and act as one. But how few amongst the million matrimonial alliances reach this ideal! In relation to the Divine institution of marriage, we observe:—

III. That outrage of this institution is FRAUGHT WITH CALAMITOUS RESULTS. First: It is *abhorrent to God*. "The Lord the God of Israel saith He hateth putting away." A separation of man

and wife, a divorce is abhorrent to the Almighty, although by the law of Moses it was allowed, because of the hardness of their hearts. Secondly :—It involves *violence*. “For one covereth violence with his garment.” Some suppose the garment here means the wife, and that the idea is that violence was done to her. Others suppose it means the pretext they employed for doing so by the permission of Moses. (Deut. xxv. 21.) Others suppose the garment means man’s reputation and that he would damage his influence by it. Whatever the particular meaning of the passage is, it is certain that the outrage of the institution of marriage is fraught with great evils.

CONCLUSION :—An extract from my marriage service in the “Biblical Liturgy,” may not be out of place here. “Marriage is an institution of God : it accords with the dictates of nature and the laws of inspiration. It is coeval with human society, it was an essential ingredient in the happiness of Eden. It heightened, it perfected, the pure, fresh, and serene joys of that garden, the scene of every beauty and the temple of God. In mercy it has been perpetuated to the present hour as a social blessing to soothe and sustain our nature amidst the depressing circumstances of our fallen state. Jesus threw around this relation-

ship a peculiar grandeur, He clothed it with sublimity : to His holy eye it was a holy thing, He ratified its contract, He guarded its obligations, He expounded its laws, He graced its celebration with His presence : the first miracle His sacred hands performed was at a bridal feast. The Apostles caught the idea of their Master and invested it with a mystic solemnity by representing it as a type of the substantial, invisible, and everlasting union existing between Christ and His Church. It involves the most tender, close, and lasting ties that can unite human beings together in this life. “Therefore shall a man leave father and mother and cleave unto his wife, and they both shall become one flesh.” It combines the earthly interest, fortunes, and happiness of two, it may influence the destinies of many. The interests of the parties united, the triumphs of truth and the upward progress of humanity are all dependent on the nuptial bond.”

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No. CCCCLXI.

### The Words of Scepticism.

“YE HAVE WEARIED THE LORD WITH YOUR WORDS. YET YE SAY, WHEREIN HAVE WE WEARIED HIM? WHEN YE SAY, EVERY ONE THAT DOETH EVIL IS GOOD IN THE SIGHT

OF THE LORD, AND HE DELIGHTETH IN THEM ; OR, WHERE IS THE GOD OF JUDGMENT ?"—*Malachi* ii. 17.

These words are directed against the spirit of scepticism and discontent which prevailed amongst the Israelites in the time of the prophets, and they lead us to offer two remarks on the words of scepticism.

I. They are words OF COMPLAINT AGAINST GOD. "Ye say, every one that doeth evil is good in the sight of the Lord." This is what they said, this was perhaps their current talk. A very old topic of complaint was theirs. It means this, "Wherefore doth the wicked prosper ?" Wherefore are the righteous afflicted ? This was the chief problem of the book of Job, this was the burden of Psalm 73rd. Since vice is here triumphant and virtue oppressed, "Where is the God of judgment ?" If there is a God who governs the world His righteousness is not seen : on the contrary, He shows more favor to the evil than to the good. "Where is the God of judgment ?" We want Him to put an end to this state of things. Another remark we offer concerning the words of scepticism, is :—

II. They are words UNGRATEFUL TO THE EAR OF GOD. "Ye have wearied the Lord with your

words." Observe, First :—*God hears the words of men.* Every syllable enters His ears, He understands our thoughts afar off. Observe, Secondly :—*Sceptical words are offensive to Him.* "Ye have wearied the Lord with your words." Wearied with their ignorance, their falseness, with their impiety. The creating and the supporting of a universe does not weary God, for He "fainteth not, neither is He weary." But the endless chatterings of sceptical and discontented souls weary Him. Observe, Thirdly :—*The authors of sceptical words are indifferent to this terrible fact.* "Yet ye say, Wherein have we wearied Him ?" They go on talking against God in their families, their clubs, in their public halls, in their workshops and their warehouses, and are utterly indifferent to the fact that their words are offensive to the ears of the all-Hearing One.

CONCLUSION :—"I say unto you that every idle word that men shall speak they shall give account thereof on the day of judgment." Every idle word, not merely the profane and impious language of the scoffer and blasphemer, but every idle word—words that have little or no meaning, the most airy words of wit and humour spoken in jest, not to delude or pain, but simply to please.



## HOMILETICAL BRIEVIARIES.

No. CCCCVIII.

## Striving against Conviction.

“IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS.”—*Acts* xxvi. 14

THIS sentence was one of the oldest of Greek proverbs. If it seems strange that it was now addressed to Saul in the Hebrew language, we reply, it is but an instance of the voice of Religion rightly using the tones of every-day life. And if it seem strange that at such a time Christ should use a figure in His appeal to a human soul, we reply that it was His habit, Who used the bird and the flowers as parables, thus to speak to men in figures. And yet, again, if it seem strange that in this hour of his conversion, this supreme moment of his life, that Paul should be addressed as though he was then and there specially resisting conviction, and finding the painfulness of such conviction, we reply that there is every reason to believe that the statement applied to many of Paul's recent experiences, which were finding their climax in that crisis. Doubtless the *reflection* of one who knew the Scriptures as Paul did, and who had the warning Gamaliel gave him, and the *recollections* he must have had of the martyrs he was making, and pre-eminently his recollection of Stephen's suffering and death, must have brought many misgivings to his heart—misgivings like so many goad-thrusts, which found their full force in the vision and voices of that hour. Anyhow, the text tells, that, whether for a longer or a shorter time, Paul had been consciously resisting conviction. So we notice, I. Conscious resistance to the convictions of duty is COMMON. We see it (1) *In continuance in outward sin which is felt to be evil.* (2) *In cherishing secret evils known to be wrong.* (3) *In postponing allegiance to claims of religion felt to be just.* II. Conscious resistance to the convictions of duty is PAINFUL. (1) It is “hard” because a man is in collision *with the best social influences*—in Church, in godly family, etc. (2) It is “hard” because a man is in *conflict with his own higher nature.* Reason, conscience, have been goad-thrusts. (3) It is “hard” because a man *is in opposition to God.*

III. Conscious resistance to conviction of duty is WRONG. (1) It is "*fighting against God*." So Gamaliel warned. (2) It is *persecuting Jesus*. The noblest, tenderest, best Being.

*Bristol.*

URIJAH R. THOMAS.

No. CCCCIX.

### True Nonconformity.

"BE NOT CONFORMED TO THIS WORLD." *Rom. xii. 2.*

"The word translated world here is not *cosmos* which in the New Testament sometimes means the material world, sometimes the existing generation of men and sometimes the unrenewed portion of humanity but *aion* which is used to represent the course and current of this world's affairs, especially in a bad sense (*Romans xii. 2. Gal. i. 4. Eph. ii. 2.*); all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims at any time current in the world, and which it is impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale; all this is included in the *aion* which is, as Bengel expressed it the subtle informing spirit of the *cosmos* or world of men who are living alienated and apart from God," (*Bayley*.) Now in the text we are exhorted not "to be conformed" to this state of things, not to be shaped and figured by the prevalent immorality of a passing generation. The exhortation includes at least three things. I. Be PRACTICAL THEISTS. The world, the existing generation of mankind is mainly "without God." God is not in all its thoughts. If He appears in the horizon it is only as a fleeting vision, a passing phantom. He is not the great object filling up the horizon and causing all other objects to dwindle into shadows. *Theoretical theism* is somewhat prevalent. It talks and prays and sings and preaches throughout Christendom. But practical theism is rare and unworldly. *Mere* theoretical theism is an hypocrisy, a crime and a curse. Practical theism alone is honest, virtuous and beneficent. Practical theism is nonconformity to the world. The exhortation includes that we—II. Be PRACTICALLY SPIRITUAL. The world, the existing generation is essentially *materialistic*, *the body rules*

*the spirit.* "What shall we eat, what shall we drink, wherewithal shall we be clothed"? This is the all pervading, all animating aspiration. Men everywhere judge after the flesh, walk after the flesh, live after the flesh. They are of the earth earthy. Nonconformity to the world is the opposite to this. Spirit is the dominating power. Intellect governs the body, conscience governs the intellect, moral rectitude governs the conscience. The *things of the spirit* are everything to them, they walk after the Spirit, they live to the Spirit. The Soul is regal. The exhortation includes that we—III. Be PRACTICALLY UNSELFISH. The great body of existing generations are selfish. Each man lives to himself and for himself. Self is the centre and circumference of his activities. The commerce, the governments and even the churches of the world are mainly conducted on selfish principles. Each man is in quest of his own interest, his own aggrandisement, his own happiness. Nonconformity to the world means the opposite to this. It means that supreme sympathy with God, that brotherly love for the race that absorbs the *ego*, that buries self, that is in truth the "Spirit of Christ," the Spirit of Self-Sacrificing benevolence. "Let no man," says Paul, "seek his own, but every man another's wealth." CONCLUSION: What is true Nonconformity? Not a mere dissent from this Church or that Church, this creed or that creed, but a dissent from that Spirit of moral wrong that pervades and animates the generation. This was the nonconformity which Christ exhibited and He implored on behalf of His disciples. "They are not of the world as I am not of the world." Let us cultivate this nonconformity, knowing that the "friendship of the world is enmity with God, and that if any man love the world, the love of the Father is not in him."

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No. CCCCX.

### True Conformity.

"BE CONFORMED TO THE IMAGE OF HIS SON."—*Romans* viii. 29.

By the "Image of Christ," is here meant the *moral character of Christ*. And what a character was that! Goethe says, "I esteem the four Gospels to be thoroughly *genuine*, for there shines forth from them the reflected splendour of a sublimity proceeding from the person of Christ, and of as divine a kind as was ever manifested upon earth!"

Rousseau confesses, "If again the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God." And, to quote only the words of a more recent witness, who can be charged neither with intellectual deficiency, nor with excess of religious sympathy—the late Mr. Mill, "Whatever else may be taken from us by rational criticism, Christ is still left a unique figure, not more unlike all his precursors than all his followers: a divine person, a standard of excellence and a model for imitation; available even to the absolute unbeliever, and can never be lost to humanity." In the entire conformity to the character of Christ, there is—I. THE COMPLETE SATISFACTION OF THE HUMAN SOUL. In all moral existences there is an *ideal character*; a felt disagreement to this ideal is moral misery, agreement is alone moral satisfaction. The cause of all the moral misery in human souls is conscious discordance with this ideal. The character of Christ is this ideal. Souls can conceive of nothing higher, can desire nothing higher. They feel that if they live up to it, they shall be filled with all joy and peace. Only as men approximate to this ideal they grow in power, rise in dignity, and abound in satisfaction. Thank God, that we have this ideal so exquisitely and fully wrought out in the life of Jesus Christ. He was incarnate virtue. In the entire conformity to the character of Christ, there is—II. HARMONY WITH THE HUMAN RACE. The human race is sadly divided, it is severed into numerous contending sections. The human house is divided against itself and cannot stand. The human body has not only its limbs amputated, but they are rattling one against another, and all against itself. It writhes with anguish. A re-union is essential to its health, and peace, and vigour. But what can unite men together? Universal conformity to rituals or doctrines, to political and ecclesiastical standards? Such conformity would be no union. Universal conformity to the image of Christ would unite the race. Let all men be Christ-like, and all men will love one another. When all men become Christ-like, and not before then, will hostile passions cease to flow, bloody wars terminate, all contentions cease, all men embrace each other as brethren and be "gathered together" in Christ as members to one body directed by one will. If you would divide men, preach doctrines, and policies, and ceremonies. If you would unite them, preach Christ, and the moral grandeur of His character. In the entire conformity to the character of Christ, there is—III. THE GRAND PURPOSE OF THE GOSPEL. What is the grand aim of the Gospel? To give men theological knowledge and material civilisation? No, it does this, but does something infinitely grander, it gives men the character of Christ. It is to create us anew in Christ Jesus in good

works. It is to inspire us with the Spirit of Christ, without which we are none of His. "Follow thou Me." This is the burden of the whole Gospel. Where the Gospel does not do this for man it does nothing of any lasting value, where it does this, it does everything. Are we like Christ? This is the testing question. In the entire conformity to the character of Christ, there is—IV. THE SUPREME DUTY OF LIFE. What is our supreme duty? Assimilation to Christ. This, the grandest duty, is the most practical. First:—*We are made by imitation.* Second:—*Christ is the most imitable of all examples.* (1.) The most admirable. (2.) The most transparent. (3.) The most unchanging. (4.) The most intimate. He is always with us; in the lives of good men, in the writings of true books, in the records of the Evangelists, in the pulsations of conscience, in the influences of Providence.

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No. CCCCXI.

**The Testimony of a tried Saint.**

"RIGHTEOUS ART THOU, O LORD, AND UPRIGHT ARE THY JUDGMENTS. THY TESTIMONIES THAT THOU HAST COMMANDED ARE RIGHTEOUS AND VERY FAITHFUL. MY ZEAL HATH CONSUMED ME, BECAUSE MINE ENEMIES HAVE FORGOTTEN THY WORDS. THY WORD IS VERY PURE: THEREFORE THY SERVANT LOVETH IT. I AM SMALL AND DESPISED: YET DO NOT I FORGET THY PRECEPTS. THY RIGHTEOUSNESS IS AN EVERLASTING RIGHTEOUSNESS, AND THY LAW IS THE TRUTH. TROUBLE AND ANGUISH HAVE TAKEN HOLD ON ME: YET THY COMMANDMENTS ARE MY DELIGHTS. THE RIGHTEOUSNESS OF THY TESTIMONIES IS EVERLASTING: GIVE ME UNDERSTANDING, AND I SHALL LIVE."—*Psalms* cxix. 137—144,

In these verses, we have the testimony of a tried saint. I. HIS TESTIMONY CONCERNING GOD. First:—Concerning the *Divine Character*. "Righteous art Thou, O Lord, and upright are Thy judgments." Again, "Thy righteousness is an everlasting righteousness." (1.) God's righteousness has no standard but Himself. There is no law *ab extra* that determines His feelings or His conduct. What He does is right, not because it conforms to anything outside Himself, but because it conforms to His nature. (2.) God's righteousness agrees with the moral constitu-



tion of the universe. Universal conscience agrees with it. "Just and right are Thy ways." Secondly:—His testimony concerning *His word*. (1.) Faithful. "Thy testimonies are very faithful." His word is truth "Heaven and earth shall pass away," etc. (2.) Pure. "Thy word is very pure." Pure as the purest gold, free from all dross, pure as the purest sunbeam, absolutely free from all erroneous thoughts, from all unholy sentiments and passions. We have II. His TESTIMONY CONCERNING HIMSELF. First:—*Zeal for the Divine*. "My zeal hath consumed me." How few can say they are zealous for the right, *per se*! When he saw the utter forgetfulness of his contemporaries of God, his heart glowed with zeal for the Divine glory. "Because mine enemies have forgotten Thy words." Second:—*Love for the purity of truth*. "Thy word is very pure; therefore Thy servant loveth it." Some may love the truth on account of the beautiful form in which it is presented, the power of its suggestiveness and the sublimity of its speculations. But this man loved it for the sake of its purity. Thirdly: *Consciousness of self-insignificance*. "I am small and despised; yet do not I forget Thy precepts." How insignificant is the greatest man, in comparison with God. His character and manifestations! Fourthly: *Joy in suffering*. "Trouble and anguish have taken hold of me," or "have found me," "yet Thy commandments are my delight." His interest in the Divine word bore him up and made him happy even under suffering. Fifthly: *A desire for further knowledge*. "Give me understanding, and I shall live." "More light" is what he wanted.

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No. CCCCXII.

### Life.

"AND THOU SHALT REMEMBER ALL THE WAY," etc.—*Deut. viii. 2-3*.

THESE words contain several subjects worthy of reflection. I. A DIVINE SUPERINTENDENCE of human life. "Remember all the way which the Lord thy God hath led thee." Observe First: The *fact* of this superintendence. We are not left to ourselves or to circumstances. There is an intelligent power over us. Every man's history will supply

arguments to prove this. What living man is there who is not to-day in the "way" which he never purposed, never struggled for, and perhaps never desired? Truly the "Way of man is not in himself." Observe Secondly: The *purpose* of this superintendence. It is moral discipline. "To humble thee and to prove thee, to know what was in thy heart," etc. Moral education is the grand design of human life.

II. A SYMBOLIC REPRESENTATION of human life. Literally, the Jews travelled in the wilderness for forty years: morally, we are all in a wilderness, *intricate, perilous, privational*. The food which the Israelites required they could not get out of the wilderness, they got it from heaven; manna, water, etc. *Man must take his food with him into the wilderness if he is to live*. It is only as we get the true manna from heaven that we can live spiritually in the wilderness of our present life.

III. A SOLEMN OBLIGATION of human life. "Thou shalt remember all the way." (1.) Man does remember the past. He cannot help it, he is linked to it by a necessity of his nature. He is ever and must ever re-live the days and the years that are gone. (2.) Man does not always remember God in the past. This is the duty here commanded, to see God in the past, to see Him in all, in the tempest and the calm, the darkness and the sunshine. IV. AN ETERNAL NECESSITY of human life. "Man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live." Bread is not more necessary to support material life than the word of God to sustain spiritual. The soul can only live as it receives communications from the Great Father of Spirits.

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### Conscience.

"Conscience cannot be coerced, it is inviolable. You cannot move it with an idea, you cannot move it with command, let it be ever so peremptory, the most powerful lever cannot raise the most invisible and impalpable thought. The tyrant can persecute sectarians he cannot proscribe the essence of sects; he can proscribe the believer he cannot proscribe the belief. The inquisitor lights the furnace, calcines the bones, scorches the flesh, consumes the blood, but he can neither consume, nor calcine, nor scorch, thought for from that heap of ashes which the mind disperses to the four quarters of the globe, thought arises and is communicated by the invisible communion of spirits to all generations, until the fulness of time arrives."

SENOR CASTELLAR.

# *The Preacher's Emblematory Helps.*

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## SCIENTIFIC FACTS AS ILLUSTRATIONS OF ETERNAL TRUTHS.

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### **Leaven: or the Self-Multiplying Power of Moral Evil.**

LEAVEN in olden times was used where, I suppose, yeast is employed to-day, to give to bread its light porous structure. The essential principle of each is the same. If any substance containing sugar be moistened and kept at a warm temperature, a new vegetable substance called *torula*, the yeast plant, is formed amidst its decomposition. Under the microscope the otherwise invisible plant shows its cells linked in branching network through the fermenting mass. And so intense is its life power that, when an atom of it is added to the fresh and unfermented flour, it directly decomposes the sugary matter in it, converting part of it into gas which swells the solid doughy mass into the light grateful porous bread. But then it requires the cathing heat of the oven to de-

stroy the vitality of the yeast cells, which, otherwise, would reduce to putrefaction the whole mass. It is the intense self-producing power of these yeast cells that supplies the Apostle with his illustration. A *little* leaven leaveneth the whole mass. It only needs one atom, one germ of this microscopic leaven plant to create another. The multiplication goes on at last from a thousand points till the whole mass is leavened, and, but for the crusting heat of the oven, the mass would turn to loathsome pestilent corruption. The microscope in these days has thrown something like a romance of terror round human life. It has revealed to us the secret of many diseases, of all fever and epidemic ailments. The air is laden with the germs of tiny living creatures; we eat and drink and breathe them continually. Every stagnant pool, every rolling mass, every uncovered drain is pouring forth a host of foes more terrible in their ravages

than rifle and sword to man. You brush the dust from the room of a fever patient, and put it under the magnifying lens, and the practised eye detects the seeds, literally the seeds of contagion and fever infection. And from the jungles of India, and the ill-drained purlieus of European cities swarm up the legions of destroying cholera and typhoid fever. It is the minuteness of these plague-seeds that constitutes them such resistless foes. We breathe them,

but so long as our life is vigorous, we live them down. But there comes a moment when we are weak or chilled or faint, or vitality is lowered by fear, or we inhale them in mastering numbers, and then we are down before the foe. Could we see their hostile ranks, we might sooner contrive to elude them. But waking, sleeping, strong and weak, they lie in wait resistless as yet through their obscurity and number.

REV. JOHN LEGGE, M.A.

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### The Beautiful and the Virtuous.

It is maintained that the beautiful and the virtuous mean the same thing, and are convertible terms. Accordingly conscience is found out to be but slavish ; and a fine taste, and exquisite sense of the decorous, the graceful, and the appropriate, this is to be our true guide for ordering our mind and our conduct and bringing the whole man into shape. These are great sophisms, it is plain, for, true though it be that virtue, is always expedient, it does not therefore follow that everything which is expedient, and everything which is fair, is virtuous. A pestilence is an evil, yet may have its undeniable uses ; and war, glorious war is an evil, yet an army is a very beautiful object to look upon ; and what holds in these cases, may hold in others so that it is not very safe or logical to say that utility and beauty are guarantees for virtue.

F. W. NEWMAN.

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### The rise of Christianity.

How did Christianity rise and spread among men ; was it by institutions, and establishments and well arranged systems of mechanism ? Not so, on the contrary in all past and existing institutions for those ends, its divine spirit has invariably been found to languish and decay. It arose in the mystic deeps of man's soul, and was spread abroad by the preaching of the word, by simple altogether natural and individual efforts and flew like hallowed fire from heart to heart till all were purified and illuminated by it, and its heavenly light shone, as it still shines and as sun or star will ever shine through the whole dark destinies of man. There again was no mechanism, man's highest attainment was accomplished Dynamically, not Mechanically.

THOMAS CARLYLE.

# The Preacher's Scrap-Book.

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## Views of Flattery from Latin Authors.

CICERO.

(Born B.C. 106. Died B.C. 43.)



*FLATTERY inconsistent with friendship.* Let flattery, the handmaid of vices, be far removed from friendship. (Am. 24.)

HORATIUS.

(Born B.C. 65. Died B.C. 8.)

*A Flatterer.*—As those who are hired to mourn at funerals are more vociferous in their grief than those who are sincerely afflicted, in like manner, the flatterer is much louder in his praise than the real friend. We are told that when men of high rank are prepared to honor any one with their friendship, they try them with wine, to see if they are worthy of this distinction. (A. P. 431.)

TERENTIUS.

(Born B.C. 195. Died B.C. 159.)

*Flatterers.*—There is a kind of men who wish to be the head of everything, and are not : these I attend : not to make them laugh, like the buffoon, but I laugh with them, and wonder at their parts. Whatever they say, I praise : if they refuse the praise, I praise that also. Does any deny ? I too deny. Affirm ? I too affirm. In a word, I have brought myself to assent to everything. That, now, is the best of all professions. (Eun. II. 2, 17.)

JUVENALIS.

(Flourished about A.D. 90.)

*The prevalence of Flattery.*—This nation, deeply versed in flattery, praises the conversation of an ignoramus, the face of a supremely ugly friend. (Sat. III. 86.)



PUBLIUS SYRUS.

(Flourished B.C. 45.)

*Flattery very general.*—Flattery which was formerly a vice, is now a custom. (Pub. Syrus.)

PLINIUS MINOR.

(Born A.D. 61.)

*Flattery, pleasant, even from inferiors.*—Those who are excited by a desire of fame, are fond of praise and flattery, though it comes from their inferiors. (Nat. His. iv. 12.)

PERSIUS.

(Born A.D. 34. Died A.D. 62.)

*Flattery different to genuine praise.*—When I write, if anything by chance be expressed correctly (though this, I must confess, is a rare bird) yet, if anything be expressed correctly, I would not shrink from being praised: for my breast is not made of horn, but I deny that that “excellently” and “beautifully” of yours is the end and object of what is right. (Sat. i. 45.)

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### The Family the Basis of Society.

THE whole superstructure of society, it has been remarked, is based on the family circle. This is true in every respect, and especially in this, that if you could destroy all those ties which are knit by love among the different members of a household, you would thereby destroy all those virtues upon which society depends. Take away the affection of the parent for the child, and of the child for the parent, the regard of the brother for the sister, and of the sister for the brother, and you will remove the strongest barriers against crime, and the strongest incentives to a praiseworthy conduct. Every child which a man has, it has been said, is a pledge to the community for his good conduct. Nor can the son or the daughter easily throw themselves loose from the virtuous influences of family affections which they feel to be holy beyond all others. The old home-

feeling follows them wherever they go, flashing up into brightness when they happen to be brought into scenes or circumstances which contrast darkly with the peace and purity of childhood. I believe it is well known that a large proportion of our criminals, the pests of society, the tenants of our jails, are waifs and strays, who have never known domestic ties, who have none to care for them, none to vex by their crimes. And there are strange chapters in the histories of some criminals, who had friends who loved them, and whom they loved in return, times of relenting when they thought of these, tears streaming from eyes little accustomed to weeping, fond memories of affections forfeited but never to be effaced, perhaps a resolution to return and cry, "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son: make me as one of Thy hired servants."

THE REV. JOHN CUNNINGHAM, D.D.

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### The Use and the Issue of Christian Conflict.

WHERE shall love and sympathy and beneficence find ampler training? or patience, courage, dauntless devotion, nobler opportunities of exercise—than in the war with evil? where shall faith find richer culture or hope a more entrancing aim, than in that victory over sin and sorrow and death, which, if Christianity be true, is one day to crown the strife of ages? Live for this, find your dearest work here, let love to God and man be the animating principle of your being, and then, let death come when it may, and carry you where it will, you will not be unprepared for it. The rending of the veil which hides the secrets of the unseen world, the summons that calls you into regions unknown, need awaken in your breast no perturbation or dismay, for you cannot in God's universe go where love and truth and self-devotion are things of naught, or where a soul filled with undying faith in the progress and identifying its own happiness with the final triumph of goodness shall find itself forsaken.

THE VERY REV. PRINCIPAL CAIRD.

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## Dr. Parker and Dr. Thomas.

"Do you know David Thomas of Stockwell—editor of the *Homilist*? If you do not know him personally you will find it to your advantage to know him Editorially. The first time I heard him preach he was in his own pulpit conducting an ordinary morning service. Immediately on his opening the vestry door I was struck with his noble, animated and expressive countenance and felt predisposed towards him. David Thomas is a man physically and mentally, every inch a *man*. Beyond many even of his most flourishing brethren he makes a fair show in the flesh; his great head is like a rock: his immense black eyes are full of a gentle lustre: and his mouth if not very elaborately chiselled, is not without pleasant lines. There is nothing secret in all the open sunny face: perhaps if anything, it is too open, there are no permanent shadows in which power may be hiding itself, no cavernous marks as if the soul had often been driven back on itself and compelled to look out upon the world from secret places. The soul rather seems as if it had generally had its own way—so boldly and shiningly does it express its dominance in the expansive and unsuspecting face. Yet the countenance is not without pensiveness: the eye has occasional shadowings which to me looked as if the soul was not altogether a stranger to melancholy as if now and again it saw the corruption, the distress and poverty, which lie under the world's fairest exterior. I can quite believe this to be the case. David Thomas has not forgotten other people's darkness in his own sunshine: to him human life is not altogether a wedding festival: he occasionally hears other sounds than the clash of rejoicing bells and can heave a sigh when other men cannot understand his emotion. Understand? Why, whenever were such men as David Thomas understood? Sparrows cannot understand eagles. Can the minnow understand leviathan? David Thomas is intellectually qualified to be the head of his denomination, and if his sectarianism had been equal to his genius he would long before now have been as officially conspicuous as he has been mentally influential. How very hard those excellent servants of the world, called committee-men must have winked, not to have seen David Thomas! They must have blindfolded one another: they must have sealed one another's eyes: they must have actually put each other's eyes out! So much the worse for the committee men, not for David Thomas! He has a most cordial dislike of societies, resolutions, amendments and those infinite nuisances called sub-committees, and as a reward for his dislike he has been allowed to live

without secretarial patronage and official promotion. Happily the world is better for this ostracism. David Thomas has exerted a greater influence (often indirect and unacknowledged) upon the British pulpits than any living man with whose name I am acquainted: and his influence will live for good when those who have done their best to keep him in the background are remembered no more for ever. What then will you say,—is David Thomas without fault, the perfect man and the upright, whom we are called upon by high authority to mark and behold? Probably, seeing that he is only a man, there may be somewhat of imperfection about him: it would not be unnatural, would it? David Thomas is human enough to be imperfect, but perfect enough to be above the reproach of many who are hardly human. Let us allow for example, that he finds it very difficult to adopt the step of intellectually little men, and that he is impatient of their contradiction, their tardiness, or their timidity,—what then? Undoubtedly all this may be said justly of David Thomas: he *cannot* dwarf himself to the measure of ordinary society: he delights to take wing for the open firmament of heaven while others may be content to sit in the window of a silent conventicle: he aspires to know the universe while others spend their lives in studying a footprint. This necessarily removes him from the common courses of the world, it isolates and individualises him, and gives him an appearance of scornful self-sufficiency which is really not in his nature. Let us further allow that when an idea fully lays hold of his mind he cannot accommodate himself to the cautiousness which suggests doubt of its practicability, he condemns it as little, contemptible, puerile, and absurd; he uses hard words about those who do not instantly accept his propositions and work for them with an enthusiasm which ignores all difficulty and danger. Let us allow too that in referring to his purposes and enterprises he employs a great many capital letters and a great many notes of admiration, I grant all this, but what of it? We must get behind it all if we would know the man; we must know how much of it is essence and how much accident, and not commit ourselves to the fool's error of mistaking a flourish of the hand for a habit of the soul. I have sometimes felt that David Thomas spoke with impetuous unreflecting scorn of a certain class of his brethren: he had no patience with them: he derided them, and did not always stop to give them their due: on the other hand, he has been most generous in his recognition of incipient power, and done much towards its development; he has sought out the "village Hampdens," and "mute inglorious Miltons," and encouraged them to put forth their strength, and no man has spoken more



stimulatingly to some who have laboured under difficulties which had daunted and unnerved them. Both these considerations must be taken into account in estimating the man. Having looked at them both myself, I give it as my opinion, that the generosity of David Thomas far exceeds his severity. . . . David Thomas's brain is remarkable for capacity, quality, and strength. Phrenologists would assign him an extraordinary *central* brain giving evidence of unusual and metaphysical power. This would be just, though Dr. Thomas has cultivated his analytic gift more highly than his metaphysical faculty. . . . David Thomas seldom sees truths in their individuality: one truth is related to another, no principle works alone: the many worlds are one universe; the many waters are one sea; and all the lights which brighten the firmament are referable to one central and everlasting splendour: to discover their relations, to set them in order, and to show how they converge in glory upon the throne of God, and thence operate for the good of all creatures is David Thomas's chief joy . . . Dr. Thomas speaks with the most modern accent and never with the "holy tone" which the Scotch desiderated in the preaching of Whitfield. His preaching is the New Testament translated into the language of to-day, choice enough for the scholar, robust enough for the man of common business. David Thomas will be known to a remote posterity by his great work, the "*Homilist*." To that work he has been faithful through many years of hard toil and anxious care . . . The "*Homilist*," as a class magazine, has commanded unexampled success. In my opinion, this success has been honestly and most fully deserved. Nothing is due to trickery, sensationalism, or denominational prestige: all credit is due to perseverance, ability, and a happy adaptation of means to ends. Never was the saying "the labourer is worthy of his hire," more faithfully fulfilled than in the brightening and expanding history of the "*Homilist*," nor has the saying "perseverance conquers obstacles," been more honorably exemplified than in the steadiness of its indomitable and fertile Editor. When the "*Homilist*" made its appearance men were becoming tired of dividing every thing in heaven and on earth into first, second, and third, with three sub-divisions under each head, three points of application, and with "finally, one word more and lastly" for a melancholy peroration. At that dark time any brother who could make a suggestion bordering upon novelty was privily called for by the wise men and diligently enquired of concerning the birth of the child. Under the old sermonic form scores of healthy congregations had languished and died, deacons had dropped into syncope, and treasurers had been found



again and again with both hands in a state of catalepsy. The triangular division of the intellectual universe had thus been most ruinous in its effect and the church sighed for a variation of the geometrical form. No doubt great boldness was required to beard the tyranny of traditionalism, the man who profanely declared that any text could be viewed in four aspects and discussed with a single sub-division, would have been in peril of an attack from the very men who had been sighing for a change: what then would be thought of the adventurous young minister at Stockwell, who began his new magazine with "*A Homily on the Wants of the World and the Weakness of the Church*," and concluded the first number with "Healthful Rays of Genius," from *Plato* and *Carlyle*? What *could* be thought of such a man but that he was dying of some heretical pest, and corrupting the morals of the rising ministry? Elderly ministers bought the magazine as it were under protest, on the principle of the pious Quaker who went to the races "just to see if any of our people were there:" college professors slyly hid it in their desks, and peeped at it stealthily while the students were (mistakenly) supposed to be absorbed in gerund-grinding,—yes, quite mistakenly, for the students themselves had put their pence together, after the fashion of a copper round robin, so that no one could tell who began it, and procured a copy of the dangerous magazine, which they read with most universal avidity. "*That was the sort of thing*," they impetuously declared, without waiting for the soberer judgment of the College Committee, or of a sub-committee appointed to "report on the *whole* case," and forthwith every man of them threw his triangular "Skeletons" into the fire, and began the higher geometry. The awakening Churches said they were *startled*, elder orthodoxy was *pained*, and the men who had comfortably slept for years through "first the fact stated, second the doctrine implied, and third the lessons which may be inferred," adopted a tone which in general terms may be described as *threatening*. This resentment was neither unaccountable nor unpardonable: it was not unaccountable, for masculine pew-holders like to know that their own sentiments are being promulgated from the pulpit in the very words which they have used to their wives and children "many and many a time," it is both comfortable and complimentary as well as indicative of theological stability: in the next place the resentment was not altogether unpardonable, for sentimental pewholders who shed rivers of tears over the tender words, "How doth the little busy bee," and "Twinkle, twinkle little Star," naturally shudder at the paganism of "instructive beliefs," "moral intuitions," and the "empirical conscience." Such shuddering is in no

wise to be wondered at: it is the protest of outraged nature against all new ideas and novel words, and on that account is to be highly esteemed.

. . . . The name of David Thomas will increase in honour and influence, in proportion as the ministry increases in intelligence and vigor, and long after his noble countenance has ceased to brighten our assemblies, his noble thoughts will stimulate our minds: there may have been a little envious mist thrown about his earlier course but there is before his name an honoured and a splendid future. . . . In my opinion the time for the completion of the "*Homilist*" has fully come: \* it may now with advantage coalesce with the "*Pulpit Analyst*" giving it the prestige of a unique history, and leaving it to supply some missions which mark the service even of the strongest minds. From all this you will correctly infer that I advise you to procure the entire set of the "*Homilist*," now extending I suppose, to something like 20 volumes. This advice I do tender with cordial urgency, under the assured conviction that no young minister can study its method without gaining very much both in stimulus and instruction."

\* The writer was no prophet whatever other qualifications he has for since the above was written no less than 26 vols. of the *Homilist* have appeared, and upwards of 50,000 vols. sold. Where is the "*Analyst*," started to absorb it? And many others of the same class have appeared and departed.

To show how false the prediction of our friend was we subjoin the *last* notice of the Press of the *Homilist* that has appeared July 1880.—"The last volume of the *Homilist* issued is the third of the 'Excelsior Series,' and the forty-sixth from the commencement. The fact that this marvellous serial has reached its forty-sixth volume, should of itself be sufficient to show how highly it is appreciated by the reading public. The argument has another side to it. That the profound thoughts, rare culture, literary skill, ripe scholarship, and polished language which abound in everything that Dr. Thomas produces, find such numerous readers argues well for the taste of a large class of persons in this age of slipshod and sham. *The Homilist* is known in every part of the civilised world, and Dr. Thomas is so intimately associated with the *Homilist*, that the one by the law of association, invariably suggests the other. Many rivals have arisen to dispute the claim to support with this publication during the years that it has existed, but one after another they have dropped like autumn leaves, till our old friend is left standing alone in its grand and solitary glory. *The Homilist* has nothing worthy to be compared with it in this age, or indeed in any other. Its pages are not occupied with dry-as-dust skeletons of sermons, as those who have not seen it might suppose, but filled to overflowing with mighty thoughts, noble aspirations, exalted principles, and the light of truth. It is a perfect encyclopædia of pulpit topics, and that of the very highest kind. The part of it, which has come from the chief editor's own pen, is redolent of all that is grand and lofty in the field of literature. The style is chaste and elegant, and withal most forcible; profound thoughts jostle each other on every page; whilst the Homiletic structure of every discourse is unparalleled for its method, and its exhaustive character. Dr. Thomas sees more in a scripture text than any other living man."

# *Stars of the Episcopal Church.*

[Under this heading we shall give a series of short sketches of some of the most illustrious ministers of the Episcopal Church during the last three centuries, and this series will be followed by the Stars of other Churches.]

## No. XIII.

### KEN : BISHOP OF BATH AND WELLS.



R. FROUDE reminds us that, "Out of the heart come the issues of evil and good, and not out of the intellect or the understanding. Men are not good or bad, noble or base—thank God for it!—as they judge well or ill of probabilities, but as they love God and hate the Devil." Remembering this, far as we may be from agreeing with the opinions, political, theological or ecclesiastical, of Bishop Ken, we cannot refuse to admire, and that in no grudging measure, his saintly character, his blameless life, his wide charity, and his unswerving fidelity to what he thought right, at any and all cost to himself. No controversialist, in an age of controversy, though an eloquent and faithful preacher, he was remarkable rather for a life of practical holiness, and of love and zeal in the duties of his office than for any forwardness in disputing the popular subjects of the day. His ideal of a Christian minister may be gathered from the following lines:—

"Give me the Priest these graces shall possess ;—  
Of an ambassador the just address,  
A father's tenderness, a shepherd's care,  
A leader's courage which the cross can bear,  
A ruler's awe, a watchman's wakeful eye,  
A pilot's skill the helm in storms to ply,  
A fisher's patience, and a labourer's toil,  
A guide's dexterity to disembroil,  
A prophet's inspiration from above,  
A teacher's knowledge, and a Saviour's love."

Thomas Ken was born at Berkhamstead, in Hertfordshire, in 1637, His mother and father having died when he was quite young, his sister Ann and her husband, the celebrated Izaak Walton, brought him up. At the age of thirteen he was sent to Winchester school. While there he adopted the custom, continued all through his life, of beginning his letters with the expression, "All glory be to God." Having been at Winchester for five years, Ken went to Oxford, which was then in a very

unsettled state. While at the University he acquired the lasting friendship of Mr. Thomas Thynne, afterwards created Viscount Weymouth, who, on Ken's deprivation, welcomed him to Longleat, and sheltered him in that almost princely retreat for twenty years. In 1663, after taking his degree, Ken was ordained, and became rector of Little Easton, in Essex. In 1667 he removed to the living of Brightstone in the Isle of Wight, and in 1669 he was made a prebendary of Winchester and rector of East Woodhay. Although at that time nothing was commoner than to hold more than one living, such plurality was inconsistent with Ken's principles, and he immediately resigned Brightstone. In 1674 was published his "Manual of Prayers and Devotions for the use of the Scholars at Winchester School, and all young people;" and soon afterwards he composed for these same Winchester scholars his well-known Morning and Evening Hymns, which he desires they will be sure to sing in their chambers devoutly. In 1675 Ken went with Izaak Walton's son on a journey to Rome. Much to his surprise on his return he found himself accused by many of having become tinged with Popery. This suspicion was most unjust, for the actual effect of his journey was to strengthen him in his conviction of Rome's declension from Catholic truth. He was heard to say that he had great reason to give God thanks for his travels, since, if it were possible, he returned rather more confirmed of the purity of the Protestant religion than he was before. In 1679 Ken was sent to the Hague as chaplain to the Princess of Orange, whose principles were thought to be in danger from the influence of her husband. His presence was not agreeable to William, and he did not stay at the Hague much more than a year. William's displeasure was, however, rather a reason for the approbation of Charles II. and Ken was made one of his chaplains soon after his return to England. On the death of Bishop Morley of Winchester in 1685 and the translation of Bishop Meas to that see, the king preferred Ken to the bishopric of Bath and Wells. Within a week of this appointment the new Bishop was summoned to Charles's death bed, one of the saddest in history, which he watched for three days and nights, exhorting the king from time to time, as Burnet says, "like a man inspired." The rebellion of the Duke of Monmouth brings Ken again prominently to notice. He visited Monmouth in prison, and tried, as it seems in vain to bring him to a sense of his guilt. He became the chief friend and protector of the rebels, many of whom were under sentence of death, and in a spirit of triumphant, forgivingness, went from prison to prison, with all tenderness and humanity ministering the wants of those who hated his



order, had defaced his Cathedral, and were many of them personal as well as political enemies. When James II, urged on by his determination to re-establish the Roman Catholic religion in this country, at last ventured on the Declaration of Indulgence, by which he proclaimed it to be his will and pleasure that the oaths of supremacy and allegiance and the several tests enacted by Parliament should not be required of any person employed in any office of trust either civil or military, Ken was one of the most determined of those who resisted the command to the Bishops to cause the Declaration to be read in all their Churches. Unjust as the penal laws were, it is obvious that having been passed by Parliament, the King's claim to suspend them by his mere authority was illegal, and the Protestant Dissenters, especially those of London, won for themselves a title to the lasting gratitude of their country by nobly taking their stand with the members of the Church of England in defence of the laws of the land. A petition was drawn up and presented to the King by the Archbishop of Canterbury and six of the bishops, prominent among whom was Ken. In this they declared that they could not be parties to the solemn publishing of an illegal Declaration in God's house, and they earnestly besought James not to insist on their doing so. For this the bishops were sent to the Tower on a charge of seditious libel. Their trial resulted in a verdict of "not guilty," to the joy of the whole nation and the complete and humiliating defeat of the King. Although as we have seen, Ken so manfully resisted James's illegal acts, yet when he was required to take the oath of allegiance to William and Mary his scruples were so great that he finally refused to swear, and relinquishing his wealth and station, allowed himself to be first suspended and then deprived. Few clergymen could have submitted to the new government with a better grace, for when passive obedience and non-resistance were the favorite themes of others, he had scarcely ever alluded to politics in the pulpit. Indeed, he strongly felt the force of the arguments in favor of swearing, and had even joined in an address of thanks to the Prince of Orange as the instrument of England's deliverance from Popery. But, nevertheless, he would not be, as he thought, false to the oath he had sworn at his consecration, "to bear true faith to James and his heirs." Consequently he had to leave for ever his Episcopal palace, and bid farewell to the people among whom he had lived and laboured. His generosity was as distinguished as his scrupulous conscientiousness, for his charities, especially to the followers of Monmouth, and to the persecuted Huguenots, had been so large that his whole fortune consisted of but seven hundred pounds, and a library that he could not bear to sell. But his old friend,



Lord Weymouth, offered him a home at his picturesque and romantic seat at Longleat, near Bath, and there he lived for twenty years, "during which," Lord Macaulay says, "he never regretted the sacrifice he had made to what he thought his duty, and yet consequently became more and more indulgent to those whose views of duty differed from his." On the 19th March, 1711, having just returned to his home at Longleat, Ken died at the age of seventy-four. He had desired that wherever he might die, he should be buried "*In the Churchyard*, of the nearest parish within his Diocese, under the East window of the Chancel, just at sun-rising, without any manner of pomp or ceremony besides that of the Order for Burial in the Liturgy of the Church of England." He directed that he should be carried to his grave by the six poorest men in the parish, and that a plain stone should be laid over him with the following inscription of his own composing:—"May the here interred Thomas, late Bishop of Bath and Wells, and uncanonically deprived for not transferring his allegiance, have a perfect consummation in Blisse, both of body and soul, at the Great Day; of which God keep me alwaies mindful." He was buried, according to this wish, in the Churchyard of Frome-Selwood.

"The poor, whilst living, he did ne'er despise;  
Among the poor, now dead, he humbly lies."

No star of the English Episcopal Church shone in a more troubled firmament, or with a lustre at once so soft and rich as he. Bishop Ken's best known works were his "Manual of Prayers for Winchester Scholars," his "Exposition of the Church Catechism," his "Prayers for the use of Persons who come to the Baths," and his Poems and Hymns. The prose works and many of the longer poems have passed into oblivion, but the Hymns, and especially the Morning and Evening Hymns, beginning

"Awake, my soul, and with the sun"—

"Glory to Thee, my God this night"—

can never so pass as long as the English language is the handmaid of simple piety and vigorous devotion. Next month we will give an abstract of the Sermon preached in the Chapel Royal, Whitehall, in 1688, just before the crisis of the national resistance to James's Popish policy, —a Sermon that may afford some specimen of the order of thought, the style of treatment of Scripture, the renowned eloquence, and the pervading spirit of Ken.

*Bristol.*

URIAH R. THOMAS.

## *Ministers whom I have known.*

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**Rev. Alfred Morris of Holloway, and Dr. Jenkyn, late President of Coward College, London.**



ABOUT thirty years ago there were two Morrises, Independent Ministers in London, Caleb and Alfred; the former has often been referred to in the pages of the *Homilist*, and a sketch of him by me appears in "Pulpit Memorials," amongst other pulpit celebrities of the Congregational order. The latter was a younger man, and sustained to the former the relationship of disciple, admirer, and friend. Though not in every respect equal to the former in mental force, freshness, and fertility, he had attributes of a high order, and was in some respects superior. Alfred Morris was a great thinker, and a preacher of rare excellence. I knew him well. He was, as I have written elsewhere,\* a real man, and he loved reality everywhere, and especially in the pulpit. He was not popular in the general acceptance of the term, he could not condescend to the conditions. He was never seen climbing denominational platforms, nor making agonizing efforts to evoke the uproarious cheering of the highly intellectual devotees of Exeter Hall. He was one of the few men who has been immediately succeeded in his pulpit labours by a man of kindred spirit and ability, the Rev. Mark Wilks, a man who has mind enough to form convictions for himself on Biblical subjects, and courage enough to carry them out regardless of the smiles and frowns of the religious populace. A short biographical sketch of this Mr. Morris, written with great discrimination and power by his friend Kingsley, appears in a volume of almost matchless sermons, entitled, "The Open Secret." With Dr. Jenkyn I was also well acquainted. In person he was beneath the average in height and bulk; his head was not large, but his brow was expansive and lofty. His countenance was not prepossessing, or his form commanding, but you had only to be in his company for a few minutes in order to feel the charm of his spirit and conversation. He was a Welshman, a native of Merthyr Tydvil, and studied for the ministry under the late illustrious Pye Smith of Homerton, who regarded him as one of his best students. Having completed his college curriculum, he settled as a pastor at Oswestry in North Wales, where he became intimate with the celebrated Williams of Wern. His distinguished

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\* For a fuller sketch see *Homilist*, vol. 27.

abilities and advanced scholarship having become recognised by his denomination, he was invited to become President of Coward College, in connection with London University. Here he laboured with great success for many years, during which period he occupied, almost every Sunday, pulpits of most of the leading Nonconformist ministers in London. He was not only a most attractive but a most instructive preacher. It so happened that the Sunday immediately preceding that on which I commenced my ministry at Stockwell he occupied that pulpit, and said all the kind things he could to interest the people on my behalf. At that time we had never met. Subsequently we became somewhat intimate. He left London and built a church at Rochester (at the laying of the foundation stone of this building I attended),\* which, after gathering a prosperous congregation, he left through a foul calumny. I was informed by his physician that his nervous system was of that order on which the smallest amount of alcohol would produce an unwonted amount of excitability, that even one glass of wine was enough to inebriate him. Though a most abstemious man he was not a teetotalter, and on one occasion at a public dinner of ministers he was overtaken, although no one present could prove that he had taken more than one glass of wine. This got noised abroad, for slander, as Juvenal says, "that worst of poisons ever finds an easy entrance to ignoble minds," and he was pronounced a drunkard. Conscious of his own innocence he erected another church in Strood. At the opening of this latter place I was appointed to preach in the morning, and Rev. Baptist Noel in the evening. After the morning service Dr. Jenkyn came to me with a letter which he had just received from Baptist Noel, declining to take the evening service, because he had received a communication from a neighbouring minister to the effect that he was guilty of intemperance. This neighbouring minister, whom I know, and who I think is still living, was envious of the popularity of this truly great man. Having preached in this place for a short time, and gathered about him a good congregation, his health gave way, the calumny had shaken his constitution and broken his heart. It was my melancholy duty to go down from London and commit him to the grave. I have often wondered that none of his numerous ministerial friends, who knew him longer than I did, and whom he had often served, who knew him in his palmy days, never appeared to vindicate his memory. But I now proclaim here, as from his grave, and would do so in a voice of thunder if I could, that Dr. Jenkyn was one of the best and most devout men I have ever known, and that a drunkard he could not be. "The worthiest

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\* See *Homilist*, vol. 46, p. 143.

people," says Swift, "are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at." "Slander," says our great dramatist, "is but the fate of place, and the rough brake that virtue must go through." Dr. Jenkyn was an author of no mean type. His work on the "Atonement" was considerably in advance in doctrinal breadth, philosophy of thought and beauty of diction, to anything that had previously appeared on the subject. Nor although I do not agree with any theory of the Atonement extant, nor believe in the possibility of any human being producing a true theory, any more than Bishop Butler did, has Congregationalism produced to this day anything, in all respects, equal to that work by Dr. Jenkyn. His work, too, on the "Holy Spirit," was in its way a masterly production, abounding with vigorous argument and striking illustrations. He once sent me a contribution for the *Homilist*. It was a sketch on Williams of Wern.\* Many things which he said of that illustrious man are true of himself as a preacher. "He was," he says, "always himself, and he was sometimes above himself, but he was rarely, or never, below himself—he never twaddled—he never multiplied, or tried to magnify, 'small remarks.' If his chariot wheels went heavily he got out of the carriage, and made the sermon short. In hearing him—and I have heard him scores of times—you never had an impression that he was in effort. All real power is easy. Wherever there is effort, it is an exponent of feebleness. When a preacher appears in effort, it has a most unhappy effect upon his hearers. As he struggles in pretentious snatches at the grand, the sublime, the marvellous, and the incomprehensible, the hearers either pity him, ridicule him, or wish he had done; but Williams had measured his subject, and knew that he had something to say about it, and that he could say it." By the way this passage reminds me of what a Wesleyan minister told me a few days ago, who the day before had been listening to a popular preacher in London. In asking how he liked the discourse he said it reminded him of an itinerant fishmonger in Llandudno who, a few weeks before, had arrested his attention by the *unusual* loudness with which he cried "fresh herrings!" Knowing him (for he was a member of his congregation), he spoke to him and said, "Why do you cry so loudly to-day?" The reply was, "*Why, Mr. Jones bach, because the herrings are not so good to-day.*" It is ever so; the more noise the less reason, the more sound the less sense. No man was ever more natural, more easy, more conversational in the pulpit than Dr. Jenkyn. His discourses were honest, manly, beautiful, and tender.

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\* See "*Homilist*," vol. 3., p. 205.

Specimens of Sermons of Mr. Morris and Dr. Jenkyn will appear in our next number.



## Literary Notices.

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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THE SHIELD OF FAITH. A Monthly Serial. Price 2d. By GEORGE SEXTON, M.A., LL.D. London: Wade and Co., 11, Ludgate Arcade.

This Serial, which is now in the fourth year of its existence, and has rendered already great service to the cause of Christian Apologetics, has been fortunate enough to obtain one of the ablest men of the age as the Editor. It exposes the hollow shams and arrogant pretensions of modern scepticism, even in its most scientific forms. Amongst the contents of the present number we have articles on Sham Science, The Sure Word of Prophecy, The Meaning of Sacrifice, The Bradlaugh Hubaboo, Darwinianism, and degeneracy, Sceptical gleanings, Notices of various Books, &c. One of the most important features is that entitled "The Respondent." Under this heading, the Editor who possesses cyclopædic knowledge, a most ample library, great philosophic insight, and logical acuteness, engages to furnish answers to any question addressed to him on difficult passages of Scripture, or on sceptical objections. As the most thoughtful preachers meet with puzzling objections both in their studies and their social intercourse every day, the helps which the "*Shield of Faith*" thus offers to them is of incalculable value, and we trust they will avail themselves of it. In relation to this department the talented Editor says—"In my capacity of a lecturer on Christian Apologetics, I have been accustomed to receive some hundreds of letters every year, asking questions regarding difficult or obscure passages of Scripture, Infidel arguments, and other matters likely to occasion doubts, in the minds of those whose education or opportunity for study has not been sufficiently extensive to enable them to deal with such matters. These, I have heretofore answered through the post, at the cost of much labor and some pecuniary outlay. In future, I shall set aside a portion of the "*Shield of Faith*" for the purpose of replying to these queries. Questions, therefore, of this nature, if put respectfully, will be answered



month by month, under the head of the 'Respondent.'" We regret that this periodical appears only once a month, and we earnestly hope the conductors will speedily see their way to issue it at least once a week. This would, we think, secure for it as it gets known a weekly circulation of 100,000 at a 1d., and it would become the most important weekly of the age for Christian teachers. Let ministers announce the "*Shield of Faith*" from their pulpits and recommend it to their young people, and let Tract distributors circulate it amongst the sceptics of their districts.

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A HISTORY OF CHRISTIAN DOCTRINES. By the late K. R. HAGENBACH. With Introduction by E. H. PLUMPTREE, D.D. Vol. I. Edinburgh: T. and T. Clark.

The value of Dr. Hagenbach's *History of Doctrines* has been amply attested by the demand which, from 1841 to the present time, has been met by five successive editions. In English theological literature we have indeed scarcely any work that can even be compared with it. Dictionaries of religions, sects, and doctrines have indeed appeared from time to time in varying degrees of completeness in which the student might find an account of this or that school of opinions. In works like Newman's *Arians*, or Oxenham's *Catholic Doctrine of the Atonement*, we have had elaborate monographs on single districts of the vast region that lies before us; but a survey of the whole country, tracing, as it were, its physical geography, and the successive changes by which its features have been moulded and fashioned into their present form, we may well note as still among the *desiderata* of our theology. The excellence of Dr. Hagenbach's work may indeed, in some degree, be measured by its defects. A single glance will show the English student that it is not a volume in which he may look to find light or pleasant reading. It is essentially German in its method and its form, in its exhaustive fulness, its philosophical terminology its disregard of the graces of composition. The references under every paragraph are almost like the catalogue of a library. The reader has to overcome some difficulties before he finds himself at home. And yet it is believed that few persons who make the effort will find themselves disappointed. Let the student take, for example, such a subject as the Doctrine of the Atonement, or the Eschatology of the early Church, and compare what he finds in Hagenbach with any of the controversial treatises on either point with which he has been hitherto familiar, and I cannot doubt that

the result will be, that he will find in this volume far more than all the facts and theories which he finds in them, that he will rise from its perusal with a mind more fully stored and a clearer judgment, and it may be hoped also with a larger charity.

The history of doctrine ; what is it but the history through past ages of the various and conflicting opinions of erring men concerning Biblical truth ? Those who feel interested in such opinions, and are desirous of studying them, could not do better than purchase this book.

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AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION. By JOHN CAIRD, D.D. Glasgow : JAMES MACLEHOSE.

This work, in addition to the preliminary remarks which extend over several pages, consists of ten chapters, the subjects of which are, "Objections to the scientific treatment of religion ; first objection, from the relative character of human knowledge. Second objection, from the immediate or intimative nature of religious knowledge. Third objection, from the authoritative nature of religious knowledge—the necessity of religion—the proofs of the existence of God—the religious consciousness—inadequacy of religious knowledge in the unscientific form—transition to speculative idea of religion—the religious life : relation of morality and religion—relation of the philosophy to the history of religion." These subjects will show what a wide and wealthy field of thought the learned and able author has opened up for himself. This field he has explored with all the minuteness and thoroughness of a skilled philosopher. There are many splendid passages in this book, fine specimens of philosophic acumen, logical power, and rhetorical beauty. Those who are acquainted with the author's other productions will readily imagine this, and anticipate a rich treat in the perusal of this book. Under the chapter, Proofs of the existence of a God, we have the following passage, suggestive of no feeble argument, in favour of a supreme existence : "Now in this very feeling of the instability and illusoriness of the world, there is something which betrays the presence in the mind of what may be called the germ of the idea of God. The very consciousness of our finitude, as we have seen, indicates that we have already transcended it. If we were wholly finite, we should never be conscious of finitude. We could have no sense of imperfection but for the presence in us of a standard of perfection. The discernment of vanity and illusion is already the implicit recognition of a truth and reality by which we measure the

world of appearances. That we regard the world only as the domain of 'the things seen and temporal' implies at least a latent reference to the idea of an invisible and an eternal life, and existence in which is no variableness or shadow of turning."

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OLD TESTAMENT PROPHECY. By REV. STANLEY LEATHES, D.D. London : Hodder and Stoughton.

The lectures, which form the bulk of the present volume, it seems, were delivered at the Chapel of Lincoln's Inn upon the foundation of Bishop Walbrook : their design being to prove the truth of revealed religion from the fulfilment of prophecies in the Old and New Testament. The author informs us that his object in these lectures has been not to treat so much with the entire mass of Old Testament prophecy, as to illustrate the special relation of a few salient and typical examples of Christian evidence. The subjects of these lectures are—"The Promise to Abraham—The Influence of the Promise—The Tabernacle of David—The Sure Mercies of David—The Heir of David's Throne—The Threatened Captivity—The Approaching Doom—The Promised Return—The Fulfilment of the Time—The Seventy Weeks—The Spirit of Prophecy." The learned author has succeeded better than most of his predecessors in the same field, in showing that certain references to the future in the Old Testament have apparently been realized. For our own part we have never been able to have much faith in what is called the prophetic argument. The book, however, is one of the best on the subject of which it treats, and we commend it to our readers.

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THE APOSTLES OF OUR LORD. By ALEXANDER MACLEOD SYMINGTON, B.A. London : Hodder and Stoughton.

It seems that the substance of this book appeared some twenty years ago. It is however worthy of republication and of all the improvements it has received both in form and matter. The author presents us here with portraits, full and faithful, from the Apostles of our Lord. We have the events in their history, their distinctive characters and mission. The practical lessons which he draws from the life of each are pointed and powerful.



## *Leading Homily.*

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### LESSONS OF THE OLD TESTAMENT.

“HE WHO WAS OF THE BONDWOMAN WAS BORN AFTER THE FLESH : BUT HE OF THE FREEWOMAN WAS BY PROMISE, WHICH THINGS ARE AN ALLEGORY, FOR THESE ARE THE TWO COVENANTS.” *Gal. iv. 23, 24.*

**W**E must devote a few minutes to consider the object for which this Epistle to the Galatians was written, in order that we may be able to appreciate the force and meaning of the allegorical interpretation here given of the history of Hagar and Sarah. Galatia was a district of Asia Minor, inhabited by certain Gauls, whose ancestors in the third century before Christ invaded Greece and Asia in quest of plunder, and finally settled in this fruitful central province. Their character as gathered from this Epistle agrees with that which all writers ascribe to the Gallic race, exhibiting an eager desire for novelty, and readiness to receive impressions, whether good or evil, combined with fickleness and a love of dispute and agitation. Many Jews were settled among them on account of the commercial advantages of the country and to them St. Paul when he



first visited it on his second mission journey, doubtless at once addressed himself. Their influence however produced a disastrous effect on those whom he converted from heathenism. For though they had welcomed him as an angel of God, yet he had hardly left them before they were turned away from him who had called them unto the grace of Christ to another Gospel which was not another. The Jewish converts would not believe that the law was done away in Christ, they persisted in regarding Christianity as a mere development of Judaism, not as superseding it by spiritually fulfilling it, but as extending to the Gentiles at once its privileges and its restrictions, so that every convert to Christianity must enter as it were by the gate of Judaism, must undergo the rite of circumcision and observe all the days and months, and times and years enjoined by the Mosaic ritual. It is against this return to weak and beggarly elements, this retrograde step from manhood to childhood, from the large-hearted devotion of sons to the uneasy obedience of slaves, that St. Paul protests throughout his letter to the Galatian Church and especially in this remarkable allegory before us. We can understand how a body of hearers some actually Jews by birth, all living under Jewish influences and familiar with the Old Testament, would be impressed by such an explanation of Hagar's expulsion from Abraham's house as is here given. And while it had this obvious attraction for them it is no less full of instruction to us, not only specially as warning us also not to be entangled in the yoke of bondage, or to undervalue the privilege of Christian liberty, but also more generally, because as has already been truly said, "the lesson to be drawn from this whole passage as regards the Christian use of the Old Testament is of an



importance which can scarcely be over-rated." Let us then first paraphrase the passage and try to solve any difficulties in its interpretation and afterwards enquire in what spirit we ought to read the historical parts of the Old Testament and what are the chief general lessons to be learned from them. "*Tell me,*" says Paul, addressing those who were carried away by the Judaising doctrines prevalent among his Galatian converts, "*ye that desire to return to the religion of the Old Testament, do ye not attend to the teaching of the Old Testament? Nay ye do not: for it is written that Abraham had two sons, the one by the bondwoman, the other by the freewoman. But the son of the bondwoman was born according to the ordinary course of nature, whereas the son of the freewoman was born in virtue of God's special promise. Now all this is allegorical, and has a Spiritual significance, for these two women represented the two covenants, the one given from Mount Sinai, whose children are born into a state of bondage, and this corresponds to Agar. For the word Agar signifies Mount Sinai among the Arabs: and she answers to the earthly Jerusalem, for that Jerusalem is in bondage with her children. But Sarah, the freewoman, represents the second covenant, established in Jesus Christ, and she corresponds to the heavenly Jerusalem, for the heavenly Jerusalem is free, and she is our mother, even the Church of Christ now militant on earth hereafter to be glorified in heaven. And so it is written by Isaiah, that Abraham's spiritual seed should be more numerous than his natural seed. Rejoice thou barren that barest not, break forth with a cry of joy, thou that travailest not, for many more children hath the desolated one than she who hath the husband. Now to apply this to your case, brethren, you like Isaac, are born not naturally, but in virtue of God's promise. Yet as of old that son of Abraham who was born in the*

*order of nature, persecuted him who was born according to the promise of God's Spirit, so also now you are troubled by those who pervert Christ's Gospel, and try to bring back the bondage of the law. Nevertheless what says the book of Genesis? Cast out the bondwoman and her son! for the son of the bondwoman shall not be heir with the son of the freewoman. But we brethren shall be heirs: ours is a different destiny, for we are not children of a bondwoman, but of the free."*

On the general interpretation of this passage, I hope to say a few words presently in applying it to illustrate the Christian use of the Old Testament. But there are two difficulties of comparatively small importance which must be cleared away before we proceed further.—

Firstly: It is hard to know what our translators meant by the words "for this Agar is Mount Sinai in Arabia." The original seems undoubtedly to mean, "for the word Agar in Arabia,—that is among the Arabs—signifies Mount Sinai." In explanation of this we learn that the Arabic word Hadjar means a stone, and we are told by some writers that the name was applied by the Arabs to the top of Sinai, just as the travellers in the Alps will remember that "*Stein*," is a common termination for the names of mountains culminating in sharp peaks. If we adopt this explanation, and I certainly know of no other that is satisfactory, we must suppose that St. Paul, who might have learned this local name for Sinai during his residence in Arabia after his conversion, is as it were playing on the name of Agar "for this word Hagar, this rock, this stony desert, is applied by her countrymen and descendants to the very mountain from which was given that covenant which she represents." The other difficulty is Secondly: That the Apostle asserts that Ishmael who

was born after the flesh persecuted Isaac who was born after the Spirit. It has been objected that this is a stronger statement than is borne out by the book of Genesis where we only read, "Sarah saw the son of Hagar the Egyptian which she had born unto Abraham, mocking." Hence, some expositors maintain that St. Paul is here alluding not to Scripture, but to an ancient tradition of the Jewish Church, and they quote certain stories current among the Rabbis of Ishmael shooting arrows at Isaac and otherwise annoying him. But the difficulty will be removed if we compare other places in the Old Testament in which the word translated mocking is used. It is employed in a bad sense, of the mocking which results from perverse wickedness or causes serious vexation and distress. Thus it is the word chosen by the wife of Potiphar to add force to her false charge against Joseph. "The Hebrew servant which thou has brought unto me came in unto me to mock me." And Ezekiel uses it to express the deep abasement which was in store for Jerusalem. "Thus saith the Lord God, thou shalt drink of thy sister's cup deep and large, thou shalt be laughed to scorn (this is the same word as that used in Genesis) and had in derision: it containeth much, thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation." We need not therefore have recourse to Jewish traditions in order to justify the change of *mocked* into *persecuted*: or at least we see that any Jewish traditions which exist on the point are merely deduced from the language of Scripture and that the Apostle rightly describes Ishmael's mocking as a persecution of Isaac. But now we come to the most important question connected with the text. What are we to make of this interpretation? St. Paul tells us that it is an

allegory : that the letter of the passage says one thing while the thought and intention imply something quite different. But are we at liberty to affix such meanings to historical narratives? Were not Abraham, Sarah, Hagar, Ishmael, Isaac, real historical personages, and if so how can Sarah and Hagar mean two covenants? Is not this the very system which often led Jewish Rabbis and even Fathers of the Christian Church into strange extravagancies, and what limit is there to our fancy if we may thus distort and allegorise plain matters of fact? The answers to these questions require me to attempt to say a few words on the principal lessons which we Christians have to learn from the Old Testament.

I. In all the interpretation which we put on Scripture, and in all the inferences which we deduce from it, our first duty is to HOLD FAST THE LITERAL HISTORICAL SENSE. For the Bible furnishes us with a positive revelation of God's dealings with man, and Christianity is distinguished from other religions by the fact that it rests on a firm historical basis. Whatever else we are to learn from the story of Hagar and Sarah, we have first of all to learn that at a certain definite period of the world's history, about 4,000 years ago, the Lord commanded a man named Abram, who lived on the east side of the Euphrates to quit his father's house and cross the Syrian desert into an unknown land, that he obeyed, that he settled in Canaan a patriarch chief with Sarah his Kinsman for his wife, and Hagar an Egyptian slave for his concubine and with two sons, Ishmael and Isaac, the one born of the handmaid, the other of his lawful wife, and that in consequence of quarrels between these women and their children he consented to banish Hagar and Ishmael from his tent, and family. And so with all the other narratives

of the Old Testament, from this call of Abraham in the 12th chapter of Genesis, to the reign of Artaxerxes Longimanus King of Persia 450 years before Christ in the last chapter of Nehemiah, together with some supplementary sketches of particular periods, we must lay down as the foundation of all other explanations that we have in them a faithful and almost continuous record of the history of this same Abraham and his descendants, who were a particular people selected as the depositories of God's truth then partially revealed, and the agents by whom the way should be prepared for the complete manifestation of it in the Lord Jesus Christ. In like manner in the previous eleven chapters of Genesis we have not indeed a detailed history but a rapid glance at the chief events of many centuries which are necessary to introduce the same great subject. And with this literal acceptance of the History of Israel no spiritual inferences or allegorical interpretations must be allowed to interfere, for if we abandon this we sweep away the foundation of Christ's Gospel.

II. If the Scriptural narrative is a plain literal account of facts which actually occurred, like any trustworthy history of Greece, or Rome, or England, or India, it nevertheless follows from the very intent it was written, THAT IT MUST ALSO CONTAIN DEEPER LESSONS. For if the Israelites were specially God's people, the history of the Israelites must be specially God's book : and therefore we are not surprised to find that when the seed came to whom the promise was made, the Redeemer for whom the history of these fifteen centuries was the preparation, both He and His Apostles should throw back the light of His presence on the records of the past, and then show how all had pointed to the great event of His incarnation, which is the centre



indeed of all human history, inasmuch as He lived and died for all men, but especially of the history of the chosen people among whom He was born, and to whom the glad tidings of His Salvation were first proclaimed. Not only do we recognise in Christ the fulfilment of those yearnings and aspirations which stirred the nobler hearts among the Jews of old, and those prophecies by which God commissioned His servants to console and encourage them, but we see further in the whole history of His ancient people a type of His dealings with ourselves. Their history was not only a preparation for Christ, it was an unveiling of the principles on which God governs the Church and the world. One of the ablest of the early Christian writers has maintained that Scripture has a threefold sense, historical, moral and spiritual ; historical as we have already seen, moral as revealing to us that God loves righteousness and hates iniquity, and spiritual as representing to us our own miserable wanderings when we are separated from Him, and His great mercy in adopting us as His children in Christ. And without following that author into all his fanciful details, we shall at least acknowledge his general principle. Thus we shall feel no surprise when we perceive that the saints and prophets of the Old Testament while lamenting over the troubles and perplexities of their own time, raised their thoughts to the golden age of Christ's coming promised in the distant future, so that their words have necessarily more than one reference, and contemplate at once some immediate danger, or temporal deliverance ; and also the great Vision of the Redeemer, which would at last surely come and not tarry. Nor shall we be embarrassed by the fact that not only the ceremonial details of the Jewish law, are interpreted by the writers

of the New Testament as containing a deep symbolism, and that one long Epistle (that of the Hebrews) rests altogether upon this allegorical view of the ancient ritual, but that historical events also are shown to have a spiritual significance : that the waters of the flood which baptised the earth, and the waters of the Red Sea, through which the Israelites passed from slavery to freedom, are compared to the Sacrament, through which we are brought from the land of spiritual exile to our true home : or that the manna and water which refreshed Israel in the desert, are likened to the communion of Christ's body and blood, by which we are strengthened in our pilgrimage from earth to heaven : or that the brazen serpent lifted up for the healing of the people, is said to typify the Son of Man crucified for our sins : or that St. John speaks of a great city which spiritually is called Sodom and Egypt, where also our Lord was crucified : or lastly, that Paul in the passage before us, sees in the two wives of Abraham, figures of the old and new covenants, and in the two sons of Abraham types of those who crouched beneath the bondage of the one, and of those who stand fast in the truth and liberty of the other. Nor are these images arbitrarily chosen from the Old Testament, and used at random to illustrate Christian truths which happen to resemble them, or to which by greater or less stretch of fancy, they may be applied. Such has been the practice of many uninspired writers, but it is not the way in which the Apostles teach us. Their types are all taken from important turning points in Jewish history, which had a marked bearing on the preparation for Christ : and thus they are historical parallels and foreshadowings at once. Thus towards the accomplishment of God's gracious purposes for mankind, a great step was

taken when Isaac, the child of promise was separated from Ishmael, the child born after the flesh, and was declared to be the founder of the nation which was to undergo a special training to receive Him, who, in the fulness of time would proclaim the acceptable year of the Lord. And therefore when we read that Abraham cast out the bondwoman and her son, we may well see in their sorrowful exile and homeless purposeless wandering, a figure of the fate of those who either have not learned to know God in Christ, or are straying from that blessed knowledge, to grasp at the vain shadows of other hopes : while in the child of the freewoman growing up in peace and willing obedience under the shelter of a father's love, we recognise the true spiritual life of those who are seeking those things which are above where Christ sitteth at the right hand of God. Nay, we might almost go further and as God heard the voice of the lad in the desert, and sent His angel to call to Hagar out of heaven and open her eyes, and show her a well of water, so with the eye of hope we may see in that loving kindness an image of the time, when the children of Hagar and Ishmael now entangled in the yoke of Mohammedan bondage, shall drink of the true water of life, and be brought back to their Father's home, and be united with the sons of Isaac as members of the great spiritual family, who in Christ Jesus are all Abraham's seed and heirs according to the promise.

And now it only remains that I should in a few words remind you of the general principle by which we should be guided when we view the Old Testament in its third or spiritual light. When we use it and meditate upon it in this way we must follow the analogy of those expositions which we find in the New Testament. This will

save us on the one hand from indulging in fanciful explanations as those ancient writers did who under the influence of earlier systems of interpretations saw a type of redemption through Christ's blood in the scarlet thread which Rahab hung from the window, of the cross in the attitude of Moses as he stood with outstretched arms over Amalek, or of the call of the Gentiles in his marriage with an Ethiopian woman. But on the other hand it will not require us to acquiesce in the servile rule that nothing may be considered allegorical but that which inspired persons have interpreted allegorically. We learn from the New Testament that Israel after the flesh is a figure of the spiritual Israel regarded sometimes as the congregation of Christian people sometimes as Christ Himself who is the Head of the body, the representative of His redeemed. Great events in the history of the earthly Israel at once hastened on and shadowed forth the setting up and development of the true Israel the kingdom of Christ, and so are intended to enlighten and encourage the members of that kingdom in the love and service of their king. This knowledge we should devoutly and thoughtfully apply in our own study of the Scripture and by remembering that Christ is the living word of God to whom the written word testifies, we shall be ever gaining from it new treasures of wisdom ; every part of it will speak to us of the Saviour who "for us men came down from heaven," patriarchs, kings, prophets, priests, Abraham, Isaac, etc., all the saints and heroes who guided the destinies of God's ancient people, will be to us as Figures marching in the van of Christ's triumphal procession.

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# The Preacher's Homiletical Commentary.

## HOMILETIC SKETCHES ON THE BOOK OF PSALMS.

**OUR PURPOSE.**—Many learned and devout men have gone *Philologically* through this **THELIM** this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough **HOMILETIC** treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

**OUR METHOD.**—Our plan of treatment will comprise four sections:—(1) **THE HISTORY** of the passage. Lyric poetry, which the book is, is a delineation of living character; and the key, therefore, to unlock the meaning and reach the spirit of the words is a knowledge of the men and circumstances that the poet sketches with his lyric pencil—(2) **ANNOTATIONS** of the passages. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3) **THE ARGUMENT** of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4) **THE HOMILETICS** of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

### No. CLI.

#### One Man in Two Characters.

“I WILL SING OF MERCY AND JUDGMENT: UNTO THEE, O LORD. WILL I SING,” etc. *Psalms* cli. 1—8.

**HISTORY:**—This Psalm is ascribed to David and there is no known reason for questioning its authorship. It breathes his peculiar devotional sentiment, which was earnest, strong, but withal somewhat egotistic. The “I” is always a great figure in his horizon, even when he appears before his Maker. It is supposed to have been occasioned in expectation of the Advent of the Ark to Jerusalem. The expression, “when wilt Thou come unto me?” is the author-

ity for this supposition. Others, however, think that it was composed in the immediate prospect of becoming King of Israel.

**ARGUMENT:**—The Psalm contains the author's resolve in regard to his conduct to himself and others. The first four verses refer to the control of himself, and the second four to the government of others.

**ANNOTATIONS:**—Verse 1.—“*I will sing of mercy and judgment: unto Thee, O*



*Lord, will I sing.*" Some, read, 'Kindness and Justice,' others, 'Mercy and Right.' The idea in each case is the same. The resolve is to celebrate in song the kindness and justice of God. These two attributes are resolvable into one viz., kindness or love. For justice is only a form of kindness: kindness resisting and destroying whatever threatens damage to the well-being of the universe. Technical theologians have made these separate attributes of God, aye, not only separate but conflicting, one battling with the other, especially in the grand purpose of man's moral restoration.

Ver. 2.—"*I will behave myself wisely in a perfect way.*" That is I will give heed to a perfect way; I will pursue a right path of conduct. "*O, when wilt Thou come unto me?*" This may mean when wilt Thou—represented by the Ark—enter into the city of David and dwell in the Tabernacle on Mount Zion? The words express a desire for a closer intercourse with God.

Ver. 3-4.—"*I will set no wicked thing before mine eyes; I hate the work of them that turn aside: it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person.*" "David in dealing with such men as Doeg,

Cush, etc., had a large experience of slanderers, talebearers, and overweening flatterers, the pest of Kings. I will not allow any wicked thing, (Heb, a King of Belia,) (See Ps. xli.—8) or worthless, useless to stand before mine eyes, i.e. as a pattern for imitation (Ps. xviii. 22.) or object of regard. I hate the work or act of those that turn aside from the right path: it shall not cleave to me, I shake it off as a poisoned adder (Deut. xiii. 17.) A froward or false heart, ill-omened guest, (Prov. xi. 20.) shall be banished from my court and person. I will not know (Ps. i. 6., xxxv. 11.) will not have any acquaintance or dealings with men or things malicious or evil."—*Speaker's Commentary.*

Ver. 5.—"*Whoso privily slandereth his neighbour him will I cut off.*" In this and the following verses the author expresses his resolutions in relation to his conduct towards others. He resolves to "*cut off*" the slanderer. He knew from his own sad experience what slander was. He had experienced the effects of it in the massacre of the priests on the false charge of Doeg. "*Him that hath a high look and a proud heart will not I suffer.*" He had also known in his own

experience the evils of haughtiness. In the court of Achish he knew what it was to be scorned by haughty princes.

Ver. 6.—“*Mine eyes shall be upon the faithful of the land, that they may dwell with me, he that walketh in a perfect way*”—or perfect in the way—“*he shall serve me.*” Whilst he would disown and crush the slanderer and the haughty, he would countenance with kindness the faithful and the upright.

Ver. 7.—“*He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.*” The false, whether in conduct or speech, he would not tolerate, he would expel such from his “house.”

Ver. 8.—“*I will early,*” Literally every morning, “*Destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.*” “This of course means that he would destroy all those in the city whom he considered to be wicked. “Day after day,” each morning (See 2 Sam. xxiv. 11; Jer. xxi. 12; Ps. lxxiii. 14; Luke xxii. 6,) without let or hindrance, I will pursue my endeavor; the clearance of my palace is only the beginning of my enterprise. I will drive out at last all evil doers from the land, but specially from the city in which Jehovah dwells. (2. Sam. vi. 10, 16).”—*Canon Cooke.*

HOMILETICS:—This Psalm depicts one man in two characters, one comparatively good, the other comparatively evil. Such a man is a fair type of the race. In no man, however good, do you find a perfect character, and in no man, however evil, do you find unmitigated wickedness. Here then you have in the same man the character of a *saint* and the character of a *despot*.

I. The Character of a SAINT. As a saint we find him here full of good resolutions, resolutions in relation to his conduct towards God, in relation to his conduct towards himself, and in relation to his conduct towards others.

First:—In relation to his conduct towards God. “*I will sing of mercy and judgment: unto Thee, O Lord, will I sing.*” Here is a lofty theme for song,—*kindness* and *justice*. A theme this, which lies at the foundation of all

true theology, which pervades all true ethics, and explains all Divine Providence. Now, to sing on such a theme implies that the soul is to some extent attuned to it and exults in it. Some of the themes of the songs which men sing are sometimes foolish, and sometimes abominably profane and wicked. Even some of the themes of the compositions which men call *hymns*, are sometimes both silly and sinful. Here is a resolution,

Secondly : In relation to his conduct towards self. "*I will behave myself wisely in a perfect way.*" Or as Delitzsch renders it, "I will walk in the innocence of my heart." He determined to exercise over himself a wise control, to act not from passion or impulse, but from principles, and from principles that were rational and just. Good behaviour does not mean merely conduct in conformity to the letter of morality, but conduct inspired by the spirit of all true obedience. Here is a resolution,

Thirdly : In relation to his conduct towards his household. He determines not to have in his house either the "*froward heart*," a "*wicked person*," a "*slanderer*," a "*proud heart*," or the deceitful and the false. "*He that worketh deceit shall not dwell within my house ; he that telleth lies shall not tarry in my sight.*" His servants, however intelligent, agile, skilful, useful, and apt,—he would not tolerate in his service unless they were good. He would dismiss them from his presence, exclude them from his household. On the other hand he would accept only those who were "*faithful*," and who "*walked in a perfect way.*" Morality was the great qualification for his service. Here is a resolution,

Fourthly : In relation to his conduct towards his country. He resolves to tolerate falsehood and wrong no more in his kingdom than in his house. "*Mine eyes*

*shall be upon the faithful of the land,"* and on him that *"walketh in a perfect way."* On such he would smile and no others, such he would exalt and no others. Such are his resolutions, and they are good resolutions, the resolutions of a saint; resolutions which every man should adopt both in relation to God, himself, and his fellowman. In Luther's version this Psalm is described as "David's mirror of a monarch." Delitzsch informs us that "Eyring in his Vita of Ernest the Pious (Duke of Saxe Gotha, b. 1601, d. 1675), relates that he sent an unfaithful minister a copy of the 101st Psalm, and that it became a proverb in the country, when an official had done wrong; "he will certainly soon receive the Prince's Psalm to read." Here we have in this same man—

II. The character of a DESPOT. "*I will early destroy all the wicked of the land; that I may cut off all wicked doers.*" Whilst all his other resolutions one must commend and wish they were universally adopted, here is a resolution to be denounced without mercy. It is the resolution of an impious and a ruthless despot. Here the man assumes the prerogative that belongs to God and God only. There are Expositors who vindicate in David such a resolution as this, as, indeed, they vindicate all his imprecatory utterances. We have read their vindications not only with astonishment, but with immeasurable distress of heart. We have frequently in our progress through this book, had occasion to refer to some of their vindicating arguments—if indeed arguments they can be called—and shall have to do so again when the 109th Psalm comes under our notice. Were all Kings to act upon this resolution of David the world would soon be depopulated, for how few there are amongst the millions of the race who are not wicked!

# HOMILETIC GLANCES AT THE GOSPEL OF ST. JOHN.

[As our purpose in the treatment of this Gospel is purely the development, in the briefest and most suggestive form, of Sermonic Outlines, we must refer our readers to the following works for all critical inquiries into the author and authorship of the book, and also for any minute criticisms on difficult clauses. The works we shall especially consult are :—"Introduction to New Testament," by Bleek ; "Commentary on John," by Tholuck ; "Commentary on John" by Hengstenberg ; "Introduction to the Study of the Gospels," by Westcott ; "The Gospel History," by Ebrard ; "Our Lord's Divinity," by Liddon, "St. John's Gospel," by Oosterzee ; "Doctrine of the Person of Christ," by Dorner, Lange ; Sears ; Farrar ; etc., etc.]

No. CXV.

## Kosmos : Unregenerated Humanity.

"THESE THINGS I COMMAND YOU, THAT YE LOVE ONE ANOTHER," etc.  
—*John* xv. 17—25.

EXPOSITION : Ver. 17. "*These things I command you that ye love one another.*" This is a repetition of the twelfth verse. The duty of brotherly love is here re-stated, probably with a view to the persecutions which Christ proceeds to foretell. The meaning may be love one another, for the world hates you.

Ver. 18, 19.—"*If the world hate you.*" "The if suggests no doubt of the fact, but prepares them for the terrible reality and furnishes them the antidote." The word "world"—*Kosmos*—here does not mean the physical frame of the world, the globe, nor the human race which it is frequently employed

to represent, but the corruptive portion of the race, unregenerate humanity. It is used five times in this nineteenth verse. It is that vast section of humanity of which Satan is the Prince, it is the Kingdom of evil.

Ver 20.—"*Remember the word that I have said unto you.*" Elsewhere it is said "if they have called the master of the house Beelzebub, how much more shall they call them of his household." (*Matt.* x—25.)

Ver. 21.—"*But all these things will they do unto you for My name's sake, because they know not Him that sent Me.*" The Christians in the opening of the second century were put to death for professing to be



Christians, and because they would not renounce the name. Pliny wrote to Trajan, the Emperor that this was his practice in Bithynia. Athenagoras pleaded before the heathen magistrates that the Christians should not be punished for bearing the name when in other respects they were blameless. Tertullian says in the second century, even the name is hated in men perfectly innocent. The disciples were called Christians, and Peter says "if any man suffer as a Christian let him not be ashamed." I *Peter* iv—16. James asks, "do they not blaspheme that worthy name by which ye are called?" *James* ii—7.

Ver. 22.—"*If I had not come and spoken unto them they had not had sin.*" Our Lord here declares that their sinfulness was wonderfully augmented in consequence of His appearing amongst them. Had He not come they would have been amongst the ordinary class of sinners, which God of old overlooked in the times of ignorance. *Acts* xv. 31. "*But now they have no cloke,* (margin

excuse,) *for their sin.*"

Ver. 23.—"*He that hateth Me hateth My Father also.*" Hatred against the disciples is hatred against their Master, and hatred against Him is hatred against God the Father.

Ver. 24.—"*If I had not done among them the works which none other man did they had not had sin,*" etc. What wonderful works He did. (See *Chaps* v. 36; ix. 3, 4; x. 21-37; xiv. 10.) His great works were great proofs of His superhuman power, and mission.

Ver. 25.—"*But this cometh to pass that the word might be fulfilled that is written in their law, they hated me without a cause.*" The word "may" is better than might: and the words *this cometh to pass* which are italicised should be omitted. The sense is, not that their hatred came to pass in order to fulfil an old Scripture, but it so turned out that an old Scripture was illustrated by it. The passage referred to is found in *Psalms* lxix. 4; and xxxv. 19. There was no just reason for their hatred of Him.

HOMILETICS.—These verses present this *Kosmos* or unregenerate humanity in two striking aspects, as glowing with hate and as loaded with responsibility.

I. AS GLOWING WITH HATE. The words suggest the following remarks concerning this hatred.

First : It was a hatred of goodness. To hate the mean, the selfish, the false, the dishonest, and morally dishonourable would be right. But evil was not the object of their hatred. (1) It was good as embodied in the life of Christ. "*It hated Me before it hated you.*" How deep, burning, persistent, and cruelly operative was the enmity which unregenerate men exhibited towards Christ, from His birth in Bethlehem to His Cross on Calvary. (2) It was good as reflected in His disciples. Just so far as they imbibed, and reflected the spirit of Christ were they hated. "*All these things will they do unto you for My name's sake.*" Because of what they see of Me in you. The words suggest—

Secondly : It was a hatred developed in persecution. It was not a hatred that slumbered in a passion or that went off even in abusive language, it prompted the infliction of the greatest cruelties. The history of true Christians in all ages has been a history of persecution. The words suggest—

Thirdly : It was a hatred without a just reason. "*They hated Me without a cause.*" Of course they had a "*cause.*" The doctrines of goodness clashed with their deep rooted prejudices, the policy of goodness with their daily procedure, the eternal principles of goodness flashed on their consciences and exposed their wickedness. But their "*cause*" was the very reason why they ought to have loved Christ. Christ knew and stated the cause of the hatred. "*If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*" The words suggest—

Fourthly : It was a hatred forming a strong reason for brotherly love amongst the disciples. Christ begins His

fore-warning them of it by urging them to love one another. "*These things I command you, that ye love one another.*" As your enemies outside of you are strong in their passionate hostility towards you, be you compactly welded together in mutual love. Unity is strength.

II. AS LOADED WITH RESPONSIBILITY. "*If I had not come and spoken unto them they had not had sin.*" These words must of course be taken in their comparative sense. Before He came amongst them the guilt of their nation had been augmenting for centuries, and they had been filling up the measure of their iniquities. But great as was their sin before He came it was trifling compared to it now since His advent amongst them. First: Had He not come they would not have known the sin of hating Him. Hatred towards the best of beings, the incarnation of goodness, is sin in its most malignant form, it was the culmination of human depravity. But had they not known Him they could not have hated Him, the heart is dead to all objects outside the region of knowledge. Secondly: Had He not come they would not have rejected Him. "He came to His own and His own received Him not." The rejection of Him involved the most wicked folly, the most heartless ingratitude, the most daring impiety. If they which despised Moses' law died without mercy under two witnesses, of how much sorer punishment suppose ye shall he be thought worthy that hath trodden under foot the Son of God and done despite unto the Holy Ghost? Thirdly: If He had not come they would not have crucified Him. What crime on the long black catalogue of human wickedness is to be compared to this?

CONCLUSION: (1) Good men accept the moral hostility of the unregenerate world. Your great Master taught

you to accept it. It is in truth a test of your character, and an evidence of your Christliness. "Woe unto you when all men speak well of you." (2) Nominal Christians read your doom. Christ has come to you and you have hated Him, you have rejected Him, you have crucified Him afresh, and your responsibility is tremendous. "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago."

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### Autumn.

"The autumn is old, the sere leaves are flying,  
 He hath gathered up gold, and now he is dying  
 Old age, begin sighing!  
 The vintage is ripe, the harvest is heaping,  
 But some that have sow'd have no riches for reaping,  
 Poor *wretch fall a weeping!*  
 The year's in the wane, there is nothing adorning;  
 The night has no eve, and the day has no morning,  
 Cold winter gives warning.  
 The rivers run chill, the red sun is sinking,  
 And I am grown old, and life is fast shrinking  
 Here's enou for sad thinking!"

Thomas Hood.

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### Autumn.

"However constant the visitation of sickness and bereavement, says Dr. Martineau, "the fall of the year is most thickly strewn with the fall of human life. Everywhere the spirit of some sad power seems to direct the time: it hides from us the blue heavens, it makes the green wave turbid; it walks through the fields, and lays the damp ungathered harvest low; it cries out in the night wind and the shrill hail: it steals the summer bloom from the infant cheek, it makes old age shiver to the heart; it goes to the churchyard and chooses many a grave; it flies to the bell, and enjoins it when to toll. It is God that goes His yearly round; that gathers up the appointed lives; and, even where the hour is not come, engraves by pain and poverty many a sharp and solemn lesson on the heart."

## Sermonic Saplings.


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### OUTLINES ON GIDEON.

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#### (2.) The Two Testings.

“ THEN ALL THE MIDIANITES AND THE AMALEKITES AND THE CHILDREN OF THE EAST WERE GATHERED TOGETHER,” ETC.—*Judges* vi. 33–40 ; vii. 1–8.

ERE are two wonderful pictures. The first represents man testing God ; while the second represents God testing man. The human testing is for human satisfaction ; and the divine testing is for human advantage. The former, self regarding ; the latter, benevolent and beneficent. It is true that God tests Gideon's volunteers for his own glory, but also true that the promotion of God's glory is for man's highest good.

I. MAN TESTING GOD. The story of Gideon's fleece is attractive. The skilful nature of the device is apparent. Gideon may not have understood the power of wool to attract dew readily : he may not have had any theories of radiation. Instinctively he lights on the test. His skill is no where more apparent. Here is a man wrestling with God, not physically in one sense, not as Jacob with the angel. Gideon wrestles and prevails. Stanley says—“ His own character is well vindicated in the sign of the fleece—cool in the heat of all around, dry while all around were damped by fear. Throughout we see three great qualities, decision, caution, and magnanimity.”



Observe the lessons of this first testing—(a) *Human greatness and Divine condescension*. In what does the greatness of man consist? Various answers. We reply, in the power to comprehend God, in a certain measure, to converse with the Infinite, to plead with the Almighty. Gideon, great as he was now seeks signs from God as helps to his faith, and as tokens to others of his divine commission. Some ashamed of prayer. Behold, he prayeth! Heaven's estimate of greatness. Gideon's greatness seen not in the mere power to produce material effects, to contravene the laws of nature, to do what the philosophers tell us cannot be done; but in the moral position. The finite demands from the infinite. Divine condescension answers the demand. God condescends and man rises. Too little of this greatness. If the miracle of Gideon's fleece could be reproduced men of prayer would be considered great, for even now moral effects count for comparatively little. (b) *Human littleness and Divine forbearance*. The demand for material signs an indication of littleness. The child asks for the tangible. A rude age asks for the material tokens of Divine operations. What shall we say about the philosophers—in this far-on period of the world's life—who practically tell us that if the fleece be not dry and all the ground wet with dew we cannot believe in prayer; if in the hospital all are dried up by disease, except one upon whom the dew of divine healing rests in answer to prayer, then may men rationally believe in its power? We may say men have not put away childish things. Gideon challenges God. Little faith. The philosophers challenge the men of prayer. The littleness of scepticism. God shows forbearance and gives material signs, God forbears with the philosophers. They not trying prayer in the true spirit

find their souls dry, while the children of prayer have their souls refreshed with the sweet dews of heaven. No signs given to mere fault-finders. Signs given to weak faith for encouragement. Seek not for the material fleece to be wet with dew, but that the soul may be refreshed. (c) *Human craving and Divine supply*. Gideon and his people ask for signs. Men and women in all ages seek for the visible. The Jews require a sign, and the Gentiles follow. Moderns are demanding signs. God meets the craving so far as is needful. Do we ask for material tokens ; we have recorded cases. The men who are not thus satisfied, would not be persuaded though Gideon should rise from the dead, and repeat the miracle of the fleece in the presence of the British Association. God will not go out of His ordinary course if common sense be sufficient. The praying soul catches the sound of a voice which never reaches the ear of the prayerless—feels the touch of a hand that vanishes before the approach of materialism. The man who knows the worth of prayer is not always craving for material manifestations. We need more faith. We speak about the littleness of Gideon's faith, what about ours ? There we are silent. Oh what prayer we require ! Where is the Church that looks like Gideon's fleece wet with dew, and sending forth moisture, when squeezed by the hand of a benevolent ministry, to refresh the dry land around ?

II. GOD TESTING MAN. One of the mysteries of Divine operations. God seems to try men as if to see for what they are fit. The man faithful over a few things is made ruler over many things. The parable of the talents. Here God tests Gideon's army. (a) *God tests men for His own glory*. He would not have Israel vaunt themselves against Him saying, " Mine own hand

hath saved me." Self-glorification is the tendency of fallen human nature. God will not give His glory to another. Humility before God is necessary for successful work for God. Here go back and inquire if it would answer wise ends for God to repeat the miracle of the fleece. Material success in prayer might tend to moral depravation. The dewy fleece might become a cause of boasting. (b) God *tests men by a human method*. Skilful to turn back the fearing. Cowards would be hinderers. Better three hundred valiant men than thirty and two thousand cowards. God works along human lines. Extraordinary means not employed where ordinary will answer. The world to be saved by human instrumentality. God will not have the craven-hearted. (c) God *tests men by means best fitted to bring about the best ends*. Wise the method of trial by the drinking of water. The men who drank with the hand—who thus showed their power of self-restraint and their zeal for the work—most likely to perform daring feats in battle. Wisdom evinced by simple methods. Cumbersome are vaunted human methods. Easy and effective are Divine methods. The best, and fraught with grand results, simplicity in nature, in Providence, and in Grace. The wisdom of a Divine simplicity seen in the Gospel method of salvation. (d) God *tests men for their own development*. These three hundred that lapped would be more fitted for their work after the trial. Men are improved by giving outward sign of inward virtues. A man is more heroic after he has done the heroic deed. These men the better for their work by seeing brought to view their qualities of courage, of self-restraint, and of enthusiasm. Divine trials purpose human development. Jesus Himself perfected through suffering. "The trial of faith worketh patience, etc.'

There must be the Divine trial before there can be the work for humanity successfully accomplished. Luther's requisites for the minister. (e) Thus *God tests men to bring about the greatest ultimate good.* The glory of God, and the salvation of the Church, the greatest ultimate good of the universe. The mystery of war is the mystery of evil. To ask could not God have saved Israel without the slaughter of so many enemies, is to open up the discussion of the old and much vexed question as to the origin of evil. Strangely and sadly mysterious that destruction works out Salvation. It is so in human work. So in Divine work as we see it from the human side. Baal's altar destroyed ; God's altar built. Midianites and Amalekites slain ; Israel saved. Good men killed ; truth lives. Christ dies ; Salvation perfected. All however working out the greatest ultimate good. Leave the mystery to the all-revealing light of eternity. Embrace the promise. By the three hundred men that lapped ; by, humanly-speaking, unlikely means ; by the sacrifice of the Lamb slain, will I save you.

W. BURROWS, B.A.

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### Reflections on Autumn.

"The impression we feel from the scenery of autumn is accompanied with much exercise of thought ; the leaves then begin to fade from the trees ; the flowers and shrubs with which the fields were adorned in the summer months decay ; the woods and groves are silent ; the sun himself seems gradually to withdraw his light, or to become enfeebled in his power. Who is there, who at this season, does not feel his mind impressed with a sentiment of melancholy, or who is able to resist that current of thought, which, from such appearances of decay, so naturally leads him to the solemn imagination of that inevitable fate which is to bring on alike the decay of life, of empire, and of nature itself."—*Alison.*

## Eminent Piety and Efficiency in Business not Incompatible.

(Continued from p. 176.)

“THEN SAID THESE MEN WE SHALL NOT FIND ANY OCCASION AGAINST THIS DANIEL, ACCEPT WE FIND IT AGAINST HIM CONCERNING THE LAW OF HIS GOD.”—*Daniel* vi. 5.

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II. THE LAST RESORT OF HIS MALICIOUS ENEMIES. Their confession is, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” Unable to found a charge against him in respect of his civil duties, they look in another direction, and basely lay a plot for his ruin concerning the law of his God, i.e. concerning his religion. You know the scheme and how it utterly failed. The cowardly conspiracy together with its terrible recoil on the conspirators, is fully developed in the remainder of this chapter. They induce Darius, the king, in an unguarded hour, to make “a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.” Daniel remains faithful. He is “found praying and making supplications before his God, as he did aforetime.” He suffers the appointed penalty. He is cast into the den of lions. But God “sent his angel, and shut the lions’ mouths,” and the savage beasts hurt him not. In awful retribution, the conspirators with their wives and children are in turn cast into the lion’s den; “and the lions had the mastery of them and brake all



their bones in pieces or ever they came at the bottom of the den." Thus the enemies of Daniel are "taken in their own trap, and are fallen into the pit their own hands have digged." And now this last resort of his enemies, this aiming to find something against the Jew "concerning the law of his God" affords several important lessons which the reader of these pages will do well to consider. Mark, then,

First, THERE WAS ANOTHER CHANCE, AND THAT CHANCE LAY IN THE MAN'S RELIGION. It was known that Daniel was not only sagacious, but that he was also a truly pious man. He was eminently devout. The law of the Lord was his delight. Prayer was the element of his soul's existence. That comprehensive mind of his which fitted him so eminently for the cares of secular office was sanctified to a far nobler ministry. It became the chosen medium through which the spirit of prophecy conveyed to mankind some of its sublimest revelations. Daniel was a statesman and something more.

Reader, how is it with you? Are you a tradesman and something more? Society abounds with efficient men of business, who are that, and, morally, nothing more. Suppose an enemy to your prosperity, bent on doing you harm, found himself (as in Daniel's case) baffled on the score of general efficiency and commercial credit, what would be the probable result if he proposed damaging your worldly position and reputation through the medium of your religion? Would the answer be, "oh! as to religion he makes no pretence. There is no substance there to drive a nail into." Mark, it is not simply moral character that is involved in this inquiry. Thorough honesty and honour might sufficiently explain the accuracy of Daniel's accounts. But his religion was

something beyond common honesty and honour. His religion went to the length of "kneeling upon his knees three times a day," and praying and giving thanks before his God. My friend, have you any other and nobler life than that which is passed in "buying, selling, and getting gain?" Have you any other than that which is connected with your trade and profession? Excel by all means in your chosen department of honourable toil, whether it be lofty or lowly; whether you move among the merchant princes of our land or among its busy artizans. But after all, permit me to tell you, that if life ends there; if this be the sum total of your present existence, it is, as compared with what it ought to be, a rather despicable concern. Daniel managed the affairs of Darius' kingdom in a most efficient style. But there was another kingdom to which he belonged, another master whom he served. Happy was "the well-beloved Gaius" of old, when the Apostle John could address him thus, "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." And you may depend upon it, that without true religion, without a life of prayer, without a life of faith on the Son of God and obedience to His commands, without a life in which the moral nature shall have its share of attention, in which the soul shall get spiritual culture and preparation for the future, your life, however satisfactory in other respects, is an incomplete thing, and if persisted in, will eventually prove a failure. For "what shall it profit a man if he gain the whole world and lose his own soul?—or what shall he give in exchange for his soul?"

Secondly, DANIEL'S RELIGION WAS RELIABLE. His enemies and rivals knew this, and matured their plans accordingly. They knew that he was no mere professor

or trifle. Religion with him was a glorious reality. They had found him faithful in things secular, and they confidently believed they should find him equally faithful in things sacred. Surrounded by no congenial spirits, living among a nation whom he must regard as idolators, and possibly among not a few Jews who had forsaken the Lord, they saw in Daniel an honest and fearless professor of religion; a man of decision, the tone of whose piety was elevated, whose religious habits and exercises were fixed and punctual; who, while others worshipped visible images their own hands might make or destroy, persisted in worshipping in a foreign land the God of his Fathers; invisible, but the Maker of heaven and earth. They saw in Daniel a man whose religion was altogether so reliable, that they could make his frequent prayers to God a sure basis of calculation, in forming their schemes for his overthrow. They entertained the expectation that all firm decrees against prayer notwithstanding, Daniel would not fail to pray. Nor did they over-rate his constancy. For he continued "making supplications before his God as he did aforetime."

Presuming that you are a professor of religion, let me ask, what is the *quality* of your religion? Is it reliable? Could either friends or foes reckon upon it securely? Is your heart established in the truth, or are you moved about by every wind that blows? Are your principles fixed, and is your conduct consistent? Do you follow the fashion that rules the hour, or do you steadfastly adhere to "the good old way?" In times of trial, when the rights of conscience are menaced and your fidelity to Christ and His laws are put to the test, are you found among the ranks of weak waverers or among the steadfast adherents to the truth? Amid many temptations to laxity,

lukewarmness, and compromise, can the cause of truth and righteousness feel sure that in you it may reckon on unswerving fidelity? In regard to the support of Christian institutions, the circulation of the Scriptures, the maintenance of the Christian ministry, the sustainment of all means whereby the glorious gospel is diffused for the salvation of perishing sinners, may men calculate on your cordial co-operation and faithful help? Or, taking a more limited view of Christian obligation, as connected with the cause of Christ in the locality where you live, are you to be relied on there? Do you redeem the pledges of consecration often given to the Saviour who redeemed you with His own most precious blood? Can He count on your warm attachment and faithful service? Can you say with Joshua, "Whatsoever others may do, as for me and my house we will serve the Lord?" If so, it is well. If not, go study and imitate the example of reliable religion which the conduct of Daniel presents. We are taught by this subject—

Thirdly, THAT EMINENT PIETY AND THOROUGH EFFICIENCY IN BUSINESS ARE NOT INCOMPATIBLE. Many persons think that they are so. And what is worse, some people have a notion that personal religion and proficiency in any trade or profession cannot go together. They have an idea that the two things are opposed to each other. They think that a life of faith in Christ, a life of devotedness to God—a life of worship, of prayer, and praise—in which the Scriptures are read and Sabbaths are duly kept, somehow or other unfit a man for his business. That, if he will excel in the one, he must fail in the other; that if he be punctual in his prayers, he will blunder in his business, that if he read many chapters in the Bible, his ledger will be a chapter of mistakes.

Doubtless there is some ground for this opinion. It is quite true and must at once be conceded that we do not always find piety and skill united. We cannot explain it by referring all to worldly prejudice. Religious people themselves occasionally make the same complaint. And it is confessedly mortifying to see a man stand forth as a professor of religion, obviously wanting in faculty, dispatch, adroitness and general efficiency in his business. A person whose goodness you never doubt, whose prayers you enjoy, but whom you could not thoroughly trust for the display of adequate energy and skill in the management of secular affairs. I. In relation to this allowed deficiency, it is the least we can say, that *it need not be so*, as the facts of all ages abundantly prove. Jacob was the devout man who wrestled in prayer with the angel and prevailed. But concerning attention to business, his master Laban confessed, "I have learned by experience that the Lord hath blessed me for thy sake." Joseph lived, "as seeing him who is invisible." But when Pharaoh wanted to place a man of adequate ability to meet a great crisis in the land of Egypt, "Pharaoh said to his servants, Can we find such an one as this man is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, "there is none so discreet and wise as thou art: thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou." Paul has been caught up to the third heaven, sometimes not knowing whether he was in the body or out of the body, yet the tentmaker did not forget his handicraft amid the extatic enjoyments of the apostle; he labours with his hands night and day that he might not be chargeable to any. To mention those also who in modern times have achieved the double



fortune of laying up at one and the same time treasure in heaven and treasure on earth, would be to cite some of the distinguished names among our statesmen, our lawyers, our physicians, our "successful merchants," and tradesmen. Thousands in our own island may be found who happily combine the highest efficiency in the conduct of commercial affairs with marked devotedness to the interests of religion. They realise the truth, that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come." II. Moreover, true religion supplies *the highest motives* for the efficient discharge of all duty. It is quite true that any man may find honourable motives for discharging the duties of his station quite apart from considerations of a purely religious character. He may be urged thereto by a desire to avoid embarrassment, to maintain his family, to preserve his reputation, to rise in the world and achieve a fortune. A true Christian feels all these motives to the full, but in addition he comes under the power of other considerations of a kind far nobler, loftier, and more solemn. He is influenced by the thought that all his work passes under "the Great Taskmaster's eye." "The law of his God" becomes his guide, and that law says for his encouragement, "the hand of the diligent maketh rich" --for his warning, that he who neglects to provide for his own, "is worse than an infidel." If he understand the scope and application of Christian principles, he knows that religion must be a life, a habit, a law, affecting all his conduct in every relation he sustains. He serves a Master whose jurisdiction comprehends the whole circle of his being, extending not merely to outward acts, but even "to the thoughts and intents of the heart." He knows that it is His gracious and glorious will that the life

of His servant should not (as is too often the case) become divided like human history into two parts, into sacred and profane—but that it should rather be regarded as a whole—that all his movements, domestic, social, commercial, and spiritual, should be brought under the ennobling and sanctifying energy of Christian truth. A command has reached him from the heavenly Master, to whom he owes highest allegiance, a command never yet altered or repealed, to this effect, “And *whatsoever* ye do, do it heartily as to the Lord, and not unto men.” Hence, if we are reminded of cases of marked deficiency in professing Christians respecting the management of common affairs, we not only reply, such things need not be, but they *ought* not to be. A Christian man, of all others, should be equal to the demands of his position. All the elements of habit and character which go to make up ordinary efficiency, as industry, skill, perseverance, and integrity, should be found in an eminent degree in him.

III. Religion not only places us under the power of mighty motives, it ALSO SUPPLIES IN ITS HOLY EXERCISES THE BEST PREPARATION for meeting the claims of our earthly calling. There is a wear and tear of the system incessantly going on, in the pursuit of any trade or profession which demands occasional relief. The wheels of life want oiling. Such relief may be found of course, and well found in change of occupation, in change of scenery, in the fields of literature, amid the joys and harmless recreations of home, amid the pleasures of the social circle, where the tension of the overstrained powers is relaxed, and the soul freely unbends in the intercourse of friendship.—(*To be continued in our next.*)

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# Notes on the Epistle to the Colossians.

REFERRING our readers for all historical and critical remarks about this Epistle to the able Commentaries of LIGHTFOOT and ELLICOTT, and FARRER's more recent "*Life and Work of St. Paul*," it is nevertheless necessary to carry into and throughout our consideration of the entire Epistle, what was its main purpose. Throughout St. Paul is dealing with the twofold evil that had arisen in the Colossian Church—an error half Judaic, half Gnostic—an error that was theological and practical. It arose from the wrong conception of matter as inherently evil and as demanding intervening mediators between the material system of things and God; and as making abstinence from contact with material things, as far as might be possible, very incumbent on the godly. This error has its modern analogies in Sacerdotalism, and in Pietism. To combat the error then and now the *Plenitude of Christ* must be preached; Christ the fullness therefore the all sufficient Mediator, therefore too the all sufficient Consecrator of the material system. The errors of the Ritualist, and of the Recluse are both met by this great fact.

## No. IV

### The Divine Pre-eminence of Christ.

"WHO IS THE IMAGE OF THE INVISIBLE GOD, THE FIRSTBORN OF EVERY CREATURE: FOR BY HIM WERE ALL THINGS CREATED, THAT ARE IN HEAVEN, AND THAT ARE IN EARTH, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS: ALL THINGS ARE CREATED BY HIM, AND FOR HIM: AND HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST. AND HE IS THE HEAD OF THE BODY, THE CHURCH: WHO IS THE BEGINNING, THE FIRSTBORN FROM THE DEAD: THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE. FOR IT PLEASSED THE FATHER THAT IN HIM SHOULD ALL FULNESS DWELL: AND HAVING MADE PEACE THROUGH THE BLOOD OF HIS CROSS, BY HIM TO RECONCILE ALL THINGS UNTO HIMSELF: BY HIM I SAY, WHETHER THEY BE THINGS IN EARTH, OR THINGS IN HEAVEN." — *Col.* i.—15-20.

The answer to the twofold error of the Colossian Church—its pietism and its ceremonialism—was, as we have seen, Christ, and Christ as He is here unfolded. Christ the Pre-eminent—above all, Christ the Plenitude filling all. The paragraph before us

is perhaps the noblest of St. Paul's rich contributions to Scriptural Christology, and brings under our full notice,

I. THE DIVINE PRE-EMINENCE OF CHRIST. We are brought face to face with the pre-eminence as a threefold supremacy. (1)

*Christ's supremacy in relation to God.* He is "the image of God," which means (a) He is the supreme *Likeness* of God. (b) He is the supreme *Representation* of God. (c) He is the supreme *Manifestation* of God. We are brought face to face with (2) *Christ's supremacy in relation to Nature*—by which we mean all the material creation. In relation to creation we have (a) *Christ's dignity*. "The firstborn,"—telling of his age, his heirship, his authority. We have (b) *Christ's creative, and sustaining agency*. All is made by Him and consists by Him. In His miracles with the bread, and wine, and sea He was the Divine Ulysses whose use of the bow proclaimed Him Lord. We have (c) *Christ's consummating glory*. Creation exists for Him as well by Him. He is its end as well as its origin. We are brought face to face

with (3) *Christ's Supremacy in relation to the Church*. (a) He is its *Sovereign*. "Head." (b) Its *force*. "Beginning" (c) *Life*. "Firstborn from the Dead." His risen life is the life of the Church.

II. THE EXPLANATION OF THIS DIVINE PRE-EMINENCE IS HIS DIVINE PLENITUDE. He is the Pleroma, which meant to St. Paul "the totality of Divine attributes and powers." (1) In Him are *all* the Divine resources. (a) He is the Fulness of *wisdom*, (b) the Fulness of *Power*, (c) the Fulness of *Love*. (2) In Him are all these resources *permanently*. "In Him dwelleth" etc. Because He is thus or full of God, He must in pre-eminence be fully God.

III. THE WORK OF CHRIST IN HIS PRE-EMINENCE AND PLENITUDE IS THE WORK OF RECONCILIATION. (1). Reconcile *what*? "All things." (2). Reconcile *how*? "By the blood of His cross."

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# Germes of Thought.

## THE PREACHER'S FINGER-POST.

### Human Reason.

"THE KING SPAKE AND SAID, IS NOT THIS GREAT BABYLON, THAT I HAVE BUILT FOR THE HOUSE OF THE KINGDOM BY THE MIGHT OF MY POWER AND FOR THE HONOUR OF MY MAJESTY? &c."—*Daniel* iv. 30-37.

This remarkable piece of autobiography presents to us *human reason* in three aspects—

I. PERVERTED.—"Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" The utter perversion of this man's reason is seen in two things—

First : In his *practical atheism*. This man has no God, no being higher than himself. In all the achievements in which he glories, there is no recognition of a supreme power. The man who ignores God in his life and in his achievements perverts his reason, for the first doctrine that reason teaches is the existence and superintendence of a Supreme Being. This practical atheism is however common. The vast majority of the human race pursue their daily round of business or pleasure, and "God is not in all their thoughts." The perversion of this man's

reason is seen—

Secondly: In his *self-adoration*. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" There was nothing greater in the universe to this man than himself. Though the awful heavens spread over him, though the terrible forces of nature flashed and thundered around him, in all he saw nothing greater than himself. He himself was the only God, and the God he devoutly worshipped. What a perversion of reason was this! A poor, frail, dying, mortal regarding himself as the greatest being. Is not this self-adoration common? And how stupendously absurd! Human reason is here presented as—

II. BRUTALISED.—"While the word was in the King's mouth there fell a voice from heaven saying, O King Nebuchadnezzar to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the



most High ruleth in the Kingdom of men and giveth it to whomsoever He will. The same hour was the thing fulfilled on Nebuchadnezzar : and he was driven from men and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like bird's claws." Reason perverted soon becomes brutalised, brutalised in its gratifications and habits. Look at the life of the beasts of the field. First: What are their *supplies*? The productions of the earth, the grass, nothing else. What other supplies does the mere worldly man seek? What is of the "earth, earthy," nothing else. Secondly: What are their *animating impulses*? The gastric, the gregarious, the sexual. What else are the governing impulses of worldly men? Thirdly: What are their *prospects*? All present and material, nothing in the future or spiritual. The fact is that all men who practically ignore God live the life of brutes. Human reason is here presented as—

III. RESTORED.—"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me." With his restored reason there came three things—

First: *Transcendent thought*. (1). He thought upon the *exis-*

*tence* of God. "I blessed the most High, and I praised and honoured Him." When reason returns, when the sinner comes to himself he begins to think on God. He lifts up his eyes to the Infinite. (2). He thought upon the *dominion* of God. He regarded His dominion (a) As everlasting. "Whose dominion is an everlasting dominion" (b) As supreme. "All the inhabitants of the earth are reputed as nothing and He doeth according to His will." (c) As utterly irresponsible to any. "None can stay His hand," &c. With his returned reason there came—

Secondly:—*Social elevation*. "At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me: and my counsellors and my lords sought unto me: and I was established in my kingdom, and excellent majesty was added unto me." When man is restored to true reason he will rise to honor and immortality. With his returned reason there came—

Thirdly: *Devotional life*.—"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth and His ways judgment: and those that walk in pride He is able to abase." Worship is at once the highest development and the highest delight of reason.

Let us who possess this noble faculty of man, reason, use it for the glory of Him who gave it, not for the pampering of our own intellectual pride ! Let us remember that only so long as man lives as the humble, trusting, and obedient dependent on the God of heaven, is he truly partaker of man's highest prerogative above the brutes, union with the highest and most glorious Being in the universe !

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### Humanity watched by Angels.

"A SPECTACLE UNTO ANGELS."  
—1 Cor. iv—9.

Three of the sentences in the verse immediately preceding this are ironical. They breathe satire. "Now ye are full, now ye are rich, ye have reigned as Kings without us." You are great men in your own estimation ; we, the Apostles are in your sight nothing. The word spectacle in the text is from the Greek word *theatron*. "The imagery of this passage would be easily understood by the Corinthians, familiar as they were with the arena. The writer in a few striking phrases, pictures himself and his apostolic brethren forming the "last and most worthless" band brought forth to struggle and die in the great arena where

the whole world including men and angels sit, spectators of the fight. There is perhaps a slight contrast intended here between the Corinthians sitting by criticising, and the Apostles engaged actually in the struggle against evil—a contrast which is brought out more strikingly in the brief and emphatic sentence forming verse 10." The apostle, it would seem, had in his mind at this moment, the ancient amphitheatre, the floor of which, called the arena, was surrounded by circular seats capable of containing thousands of spectators. On such an arena he regarded himself as one of the trained *athletes* struggling for the prize, with angelic hosts crowding the surrounding seats and watching him with the most intense interest. Our subject is *humanity watched by angels*. This fact—for a fact it is—

I. IMPLIES THE EXISTENCE OF ANGELIC INTELLIGENCES. No one who believes in the Bible can doubt the existence of angelic intelligences. Its pages are almost as full of Angels as those of Homer are full of gods. They are represented as overwhelming in numbers, existing in various orders and gradations, possessing *life, power, intelligence, holiness, celerity*, transcending all that is human. They are represented as the special ministers of the Great Monarch of the universe, execut-

ing His judgment and distributing His favours. The wonders which the telescope opens up to our vision bear no comparison to the wonders which the Bible discloses ; astronomy as generally understood, unfolds to us world upon world, and system upon system, until imagination reels in the prospect, and the spirit seems crushed with a sense of its own insignificance. But the Bible teaches us to people the wide fields of air, the rolling planets, and universe with countless spirits : reaching in regular gradation from my little being up to the ineffable throne—Spirits who have eyes to mark my movements, ears to catch my words, hearts to sympathise with my lonely history, and power to lift me up, or to press me down. “We are compassed about by a great cloud of witnesses.” This fact—

II. ARGUES THE IMPORTANCE OF HUMAN LIFE. Would those transcendent intelligences watch creatures of no, or little worth ? First: *They may know the extraordinary relation of man to God.* Not merely the creatures of His power, the subject of His government, but the redeemed of His Son. They see human nature in personal connection with Christ, uplifted to the centre of the universe. Thus they study God through man, and through man they have loftier views of

the Infinite, than from a universe of blazing systems, and of unfallen intelligences. Secondly: *They may know the wonderful possibilities of his nature.* What thoughts he can originate, what discoveries he can make, what works he can invent, what good he can accomplish, what evil he can effect. Thirdly: *They may know the influence of his life.* They may see the thoughts and words and deeds of his life, spreading in ever widening circles over the great world of spirits. They may see from one man's life many hells created and many heavens produced. To our fellow men we are insignificant, but to angels we are of transcendent importance. This fact—

III. URGES CIRCUMSPECTION IN HUMAN CONDUCT. Men are generally cautious in their conduct when they feel even a human eye upon them, especially if that eye be keen, intelligent, and pure. In the presence of a multitude of human eyes the worst and the most reckless men will be somewhat circumspect in their movements. The unexpected glance of a child has paralysed the arm of a burglar before now. But who would not be circumspect if we felt that the eyes of angels were ever on us, on us in our most private walks, and in our most public scenes of activity, on us in the chamber, and in the

shop, on us in the most starless midnight as well as in the sunshine, never from us, watching us not as a detective to mark our faults, to bring us to justice, but as a tender mother anxious for the happiness of her child? They are represented as "bearing us up lest we should dash our foot against a stone." There are no secret sins; these angels may witness against the sinner in the last day. This fact—

IV. **INSPIRES COURAGE IN HUMAN DUTY.** If angels are with us, what need we fear? The child with its father standing before him with his stalwart frame and looking down upon him with fatherly eyes, is not afraid, nay his heart is nerved with courage. He who feels that angels are with him and near him, need dread no harm. Let us ever feel that those who rescued Lot from Sodom, guarded Daniel in the lion's den, directed Joseph and Mary to Egypt, rolled away the stone from the grave of Christ, delivered the Apostle from prison, directed Cornelius to Peter, are present with us, have their eyes upon us, and encamp around about us.

**CONCLUSION:**—It is a wonderful thought that small as our little earth is, amongst its sister planets, and almost invisible among the innumerable systems of immensity, it is still a theatre on

which men are playing a part and developing a drama in such a way as to arrest the attention and engross the sympathies of intelligences in distant worlds.

### Autumn.

"THE FLOWER FADETH." *Isa.*  
xl. 7.

Autumn with its thousand-tinted forests, its clustered branches, its golden fields, its falling leaves, its shortening days, its freshening breeze has fallen on our Island. "Once more in ripening raiment all the orchard shrouds and gilds with glory all the saffron sheaves." Human life has its seasons. It has its spring, its warm gushings and its budding powers: it has its summer, when its latent powers have ripened into maturity: it has its autumn too, when the cold has touched its heart, chilled its blood and decay has set in: it has its winter when its air breathes no life and wafts no breezy odors, when its heavens are cloudy, and there is no music in the grove, foliage on the trees, or verdure in the fields.

The text gives an autumnal phenomenon, "the flower fadeth." Let us look at this fact as a law that applies—

I. **TO THE HUMAN BODY.** This law is First: *Universal*. It is a law that reigns over all flowers.

Flowers exist in endless variety, they are distinguished by their tints, their shapes, their strength, their size, their fragrance, their zone, but this law embraces them all. All flowers decay. Those in the cultured and protected parterre, and those in the open common and on the heights of the mountains. So of human life. Men differ widely not only in their stature, strength, and aspect, but in their circumstances. Some are in wealth and some in poverty, some in velvet, some in fustian, some in beauty, some in deformity, some in the pomp of power and some in the misery of oppression, but this law comprehends all, all fade. This law is Secondly: *Resistless*. There is no power that will keep the tint on the blossom or the foliage on the tree, "all flesh is as grass." "The flower fadeth." Man may and does dread death: he may and does seek to prolong life: but he cannot by any invention or art counteract that resistless law of decay that has swept all past generations to the dust, and that is, day after day, and hour after hour, working out his dissolution. As the stream flows from the hills, as the sea rolls to the shore, as the globe wheels onward in its sphere, we progress by a force we cannot resist, to death and dust. One generation is buried in the grave of another, and future generations

will find a bed in our ashes. This law is Thirdly: *Beneficent*. (1) The law is the *development* not the *destruction* of life. The fading of the flower is not the death of the plant, the root and stem not only retain their life but increase it. It is the rising of fresh life in the tree that throws off the flower and the foliage. The flower is not the plant. The decay is but the phenomenon of progress. So it may be with the human body, the fading of the human frame is but the fading of the flower, the mysterious thing called life remains. The dissolution of the body is not the extinction of life. (2) The law is *promotive* not *obstructive* of life. The flower fades but leaves the seed behind, the seed that may cover acres with new flowers, flowers that will unfold a lovelier hue and diffuse a healthier influence. The flower gives way to fruit and leaves behind it the germs of a new floral world. The fact is the fading flower prepares and makes way for a new creation to appear in the ensuing summer. Were all the flowers to remain unfading from year to year how monotonous would be the landscape, what a lack of variety there would be! But by this law the earth is robed in new costumes every year. It is so with man's mortal life, it is a mercy that the "flower fadeth." One generation



passes away in order that another may come. It is a blessed thing for men to die, and this especially since they have fallen. Were bad men to remain here the earth would be a pandemonium. "The flower fadeth." The death of individual men is no more to the great race of humanity than the fall of a leaf to the vegetable world: the landscape instead of being injured is blessed by it. Look at this fact as a law as it applies,

II. To the human MIND. The mind has its flowers that fade, flowers of as great a variety as those that grow out of the earth. Many of its thoughts are but fading flowers, even those thoughts that have been organised into systems and built up into institutions are but fading flowers. What theories and creeds have grown out of the mind, flourished awhile and decayed, books once popular have faded away, many institutions have withered and departed, and many now withering. Many human purposes are fading flowers. What purposes have sprung up and grown up in every soul, that are withered and gone, they are nothing now. What hopes, what loves, what hates and fears, what ambitious and aspirations have sprung up even in our own minds have flourished and grown and have faded for ever! Those fading flowers do not

necessarily injure the mind, they enrich its experience, and they may leave behind them germs of a higher life. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away and the lust thereof." There are flowers of the mind that should never fade, and which we should all cultivate, the flowers of Divine thoughts, holy loves, righteous purposes, Christly aspirations, etc.

CONCLUSION :— "The flower fadeth." It cannot be helped, therefore be prepared for it. "The flower fadeth," do not regret it, it is the ordination of benevolence, and contributes to the good of the universe. "The flower fadeth," anticipate the future, new flowers will bloom in coming times, etc., etc.

### Man's Duty to Self and to Society.

"LOOK NOT EVERY MAN ON HIS OWN THINGS, BUT EVERY MAN ALSO ON THE THINGS OF OTHERS."—*Phil.* ii—4.

These words bring under our notice man's duty to self and to society :—

I. Man's duty to SELF. "Look not every man on his own things, but every man also on the things

of others." The word "also" implies that man has to look in some measure on his own things. There are things that he himself must attend to. There are (1), Things connected with self-*preservation*. The conditions, or laws of health are with him, no one can fulfil them for him. (2), Things connected with self-*knowledge*. A knowledge of himself is vital to his own responsibilities and happiness. If he is to know himself, he must study himself, no one else can do it for him. (3), Things connected with self-*culture*. He has faculties to be trained, affections to be disciplined, powers and sympathies to be properly directed. No one can do these for him, they are his own things. (4), Things connected with self-*restoration*. Morally he is lost. A slave, an exile; no one can restore him independent of himself. He must think, resolve, repent, and turn from his wicked ways. Self-attention then is not selfishness. Indeed the words of the text are a warning against selfishness. "It is a singular fact," says French, "that the words 'selfish' and 'selfishness' should be of comparatively recent introduction into the English language. They are little more than two hundred years old and were quite unknown to Shakespeare and the writers of his time. They first make their

appearance in the writings of some of the Puritan divines towards the middle of the seventeenth century, and were remarked on, and sometimes condemned as novelties, at the time of their first employment. I say it is a singular fact the *words* should be so new, seeing that the *thing* is so old. Selfishness, or the undue love of self is as old as sin, is as old as the Fall, or indeed as old as the Devil." Indeed right self-attention is opposed to selfishness.

II. Man's duty to SOCIETY.  
 "Every man also on the things of others." We must not be so absorbed in our own things as to be neglectful of the things of others. Indeed the right attention to our own things will rightly qualify us to attend to the things of others. There is no antagonism in duty. Duty is one and undivided. The same spirit; the spirit of supreme sympathy with God, must operate in all. He who works virtuously and effectively for himself, and he who works successfully for the good of others must have one inspiring motive. The apostle gives Christ as an example in the sequel. "Let this same mind be in you, which was also in Christ Jesus." Christ attended to things Himself. He studied, prayed, disciplined His faculties. And all this with that spirit of universal love that prompted Him to sacrifice Him-

self for the good of others. In truth, man can only really bless himself when he blesses others, and the more he blesses others in

the right spirit, the more he rises into dignity, freedom and happiness.

## Man's Power over Nature, and its Limitations.

"ALTHOUGH THE FIG-TREE SHALL NOT BLOSSOM, NEITHER SHALL FRUIT BE IN THE VINE, ETC."—*Hab. iii. 17.*

With a few bold strokes of the pen the writer has depicted to us the completest wreck of an agricultural people. The boughs of the fig-tree are bared, the vine hangs with no flushing cluster, &c. The dry heat of the simoon soon breathes exhaustion and death over the land. The master stands overlooking the barren prospect, the helpless wreck of his hopes for the season. Is there any comfort for him, any sort of refuge and solace? "Yet will I rejoice in God, I will joy in the God of my salvation." Sometimes in our own country this scene of wreck reproduces itself, and a man finds himself, with all the appliances of 2000 years' of civilisation, nearly as helpless as the men of Habbakuk's time. I wish to evolve some of the lessons which these things teach us.

I. THE ORDER OF THINGS ROUND US IS, TO A LARGE EXTENT, DETERMINABLE BY OUR EFFORTS.—There are few more wonderful things about man than the extent of his power to transform Nature. The vast thickets clear into avenues and roads by the power of axe and fire. The animals of lands wide as the poles asunder, are transferred from shore to shore, &c., &c., so wonderfully has God given man dominion over the fish, the fowl, the cattle, &c., &c. Another lesson is:

II. THERE HAS BEEN A LARGE RESERVATION HELD BACK BY THE CREATOR.—In plain language the extent of man's dominion is a mere cypher compared to the extent that is beyond his power. But for this we should all perish in an instant, if the sun did not rise, the earth revolve, and the rivers flow, and our hearts beat without any command of ours, we should instantaneously die. Another lesson is:

III. THIS RESERVATION OF CONTROL BY THE CREATOR MAKES THE WORLD IN HIS HANDS A MEANS OF REWARD AND CHASTISEMENT.—"The hand of the diligent maketh rich." "Righteousness exalteth a nation." It is obvious that all the virtues social and national have a natural reward or retribution awaiting them. The Most High holds the pay in His hand. Another lesson here is:

IV. VERY OFTEN THE MOST INEVITABLE EVILS DRIVE US TO STUDIES AND EFFORTS THAT EFFECT THEIR OWN CURE.—Things which we cannot prevent are so severe that we are roused to make inventions which shall place us above them. We are schooled. All our terrestrial missions are but spurs that keep invention alive, toil directed, &c. Another lesson is:

V. THE EVILS WE CANNOT AVOID COMPEL US TO AN ATTITUDE OF REVERENCE TO THE CREATOR.—We acquire a conviction that far off good issues from His severities. We learn to wait the day that shall reveal it. The other lesson is:

VI. THESE CATASTROPHES HAVE A FITNESS TO BRING US TO A SPECIAL RECEPTION OF GOD.—A man in a very real sense may find God through the loss of what God gave. In the words of our text "Yet I will rejoice," &c., there is a most magnificent and marvellous truth. How real and satisfying to a Godly man is this personal resting in God.

LATE J. LEGGE, M.A.

[Extracted from "*Memorials*," just published.]

## SEEDS OF SERMONS FROM THE MINOR PROPHETS.

### MALACHI.

[If the Bible as a whole is inspired, it is of vast importance that all its Divine ideas should be brought to bear upon the living world of men. Though the pulpit is the organ Divinely intended for this work, it has been doing it hitherto in a miserably partial and restricted method. It selects isolated passages, and leaves whole chapters and books for the most part untouched. Its conduct to the Minor Prophets may be taken as a case in point. How seldom are they resorted to for texts! and yet they abound with splendid passages throbbing with Divine ideas. It is our purpose to go through this section of the Holy Word; selecting, however, only such verses in each chapter and book as seem the most suggestive of truths of the most vital interest and universal application.]

MALACHI—which means messenger—the last of the Hebrew prophets, is a man whose personal history is wrapped in utter obscurity. He is supposed to have lived after Haggai and Zechariah, and was contemporary with Nehemiah. It is likely that he occupied a relationship to Nehemiah somewhat analogous to that which Haggai and Zechariah sustained to Zerubbabel. The general opinion is that he flourished about the year 420, B.C. This was that brilliant period in Greece in which flourished some of its greatest men. Cimion, son of Miltiades, distinguished at a commander; Pericles the greatest of Athenian statesmen, under whom Athens attained a splendour that made her the wonder and admiration of all Greece; Phidias, the celebrated sculptor, and a host of distinguished artists; Simonides and Pindar, eminent lyric poets; Æschylus, Sophocles, and Euripides distinguished dramatists; and Herodotus who has received a title really due to Moses, the “Father of History.”

### No. CCCLXII.

#### Christ as a Spiritual Reformer.

“BEHOLD I WILL SEND MY  
MESSENGER, &c. *Mal.* iii—1-4.

This passage seems to be an answer to the question of the sceptic in the last verse of the preceding chapter, “Where is the God of judgment?” It informs us that He will come, but that a preparatory work is necessary. It points to the advent of John the Baptist, the herald of that great Messiah predicted by ancient

prophets, and who was the “desire of all nations.” The passage points to Christ as the great Spiritual Reformer of the world and teaches that as a Reformer,

I. He is GLORIOUS. This appears—First: From the fact that a *Divine messenger was sent to prepare the way for Him*. This messenger who did the preparatory work was John the Baptist to whom Isaiah (xl—3-5) referred when he spoke of a voice crying in the wilderness. This man was not only the greatest of all the prophets, but Christ tells us he

was more than a prophet. He presented to his age on the banks of the Jordan in words of flame, and a voice of thunder, an epitome of all the teaching of all the previous prophets. He denounced sin, he urged repentance. But this man, great as he was, only prepared the way for the true Reformer. The transcendent glory of this Reformer appears—Secondly : *From the description that is here given of Him.* He is here represented as the Proprietor of the temple and as the “messenger of the covenant.” Christ is the world’s Spiritual Reformer. He revolutionises the thoughts, the emotions, the aims, and habits of mankind. No one else has ever done this, and no one else ever can do it. As a Reformer—

II. He is AWE INSPIRING. “Who may abide the day of His coming and who shall stand when He appeareth ?” Unrenewed men everywhere in the presence of this Reformer, whose eye will penetrate into the depths of every soul, will stand aghast and tremble at their own moral enormities. When He appeared to them He would not flatter their theocratic nation’s prejudice, but He would subject their principles to the fiery test of His heart-searching truth. Listen to what John the Baptist His herald said of Him. “And now also the axe

is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptise you with water unto repentance ; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear : He shall baptise you with the Holy Ghost and with fire : whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire.” Even Peter in His awe-inspiring preserence said, “Depart from me for I am a sinful man.”

III. He is THOROUGH. “He is like a refiner’s fire, and like fuller’s soap.” Two figures are here employed to indicate how thorough His reformation is. The smelter’s fire, which burns out the corrupt ingredients that are mixed with the gold and silver, and the fuller’s soap, whose alkaline salt cleanses all polluted garments from their dirt. In Christ’s reformation, everything that is wrong, that is impure, is worked out of the human soul. As a Reformer—

IV. He is PERSISTENT. “He shall sit as a refiner and purifier of silver.” He is intent upon the work, and makes no slight or passing business of it. As a refiner of gold and silver sits over the burning crucible until he sees his



own face reflected in the metal, so Christ will continue His work until it is fully accomplished. As a Reformer—

V. He is SUCCESSFUL. “He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years.” He will constitute for men one day a “*holy priesthood*,” a priesthood that will render to the Almighty offerings that are holy and acceptable to Him.

CONCLUSION:—Blessed be the Eternal Father for sending such a Reformer into this corrupt world, One in every way qualified for the work, One who has reformed millions, now in heaven, is now reforming thousands on this earth, and will one day work out the moral reformation of the race. “He will not fail nor be discouraged until He hath set judgment—rectitude—in the earth.”

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No. CCCLXIII.

### The World of Sinners.

“AND I WILL COME NEAR TO YOU TO JUDGMENT.” etc. *Mal.* iii. 5, 6.

From this passage we are reminded,

I. That sinners EXIST IN THIS WORLD IN GREAT VARIETY. Here are “sorcerers,” “adulterers,” “false swearers,” and heartless oppressors. The first were very prevalent in Judea. “There was” says Lightfoot, “hardly any people in the whole world that more used or were more fond of amulets, charms, mutterings, exorcisms, and all kinds of enchantments. The elder who was chosen to sit in the Sanhedrim was obliged to be skilled in the arts of astrologers, jugglers, and sorcerers that he might be able to judge those who were accused of practising such arts.” Perhaps we have few, if any, professional sorcerers in England, but what is as bad if not worse practical deceivers abound. Adulterers too, and liars, and ruthless oppressors, where are they not? Sinners exist, alas, in a great variety of type, and in a great variety of degree. “There is not a just man on earth that doeth good and sinneth not.” From this passage we are reminded,

II. That sinners of every variety are EXPOSED TO A DIVINE JUDGMENT. “I will come near to you to judgment; and I will be a swift witness.” I “whom ye challenged saying ‘Where is the God of Judgment?’” “I will be a swift witness.” “I whom ye think far off and to be slow in Judgment am near, and will

come as a "swift witness" not only as a judge, but also as an eye witness; for mine eyes see every sin though ye think I take no heed. Earthly judges need witnesses to enable them to decide aright. I alone need none. Sinners will be awfully undeceived who flattered themselves, God will never see it. How doth God know? and is there knowledge in the most high? (Ps. x. 11; lxxiii. 11. xciv. 7.)" *Fausset*. From this passage we are reminded,

III. That sinners ARE PRESERVED ON ACCOUNT OF THE IMMUTABILITY OF GOD. "I am the Lord I change not, therefore ye sons of Jacob are not consumed." Ewald translates this verse,—  
"For I Jehovah have not changed,

but ye sons of Jacob have not ye altered?" I have not altered towards you, but you have altered towards Me. Because I have not changed you are preserved. I determined to continue you a distinct people on the earth and therefore, notwithstanding all your murmurings, and transgressions, you are not "consumed." God's immutability explains the continuation of sinners on the earth. He is essentially Love, and a change in Him would be a change from love, and a change from love would be the ruin of sinners. When He says, "I change not" it means I am as full of love as ever. "As I live saith the Lord God I have no pleasure in the death of a sinner."

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### Autumn.

"How soothing is that sound of far-off wheels  
Under the golden sheen of the harvest-moon?  
In the shade-chequered road it half reveals  
A homeward-wending group, with heart in tune  
To thankful merriment; father and boy,  
And maiden with her gleanings on her head;  
And the last waggon's rumble heard with joy  
In the kitchen, with the ending-supper spread.  
But while I listening stand, the sound hath ceased;  
And hark, from many voices lustily  
The harvest home, the prelude to the feast,  
In measured bursts is pealing loud and high;  
Soon all is still again beneath the bright  
Full moon, that guides me home this autumn night."

ALFORD.

W

## HOMILETICAL BRIEVIARIES.

No. CCCCXIII.

**Evangelising and not Ritualising the supreme work of the Gospel Preacher.**

“FOR CHRIST SENT ME NOT TO BAPTISE BUT TO PREACH THE GOSPEL.”  
I *Cor.* i—17.

FROM this passage one might infer, (1) THAT IN THE ESTIMATION OF PAUL BAPTISM WAS OF NO VITAL IMPORTANCE. Whether by baptism is meant the baptism of infants, or the baptism of adults; baptism by sprinkling, or by pouring, or by immersion, or both infant and adult sprinkling, pouring, and dipping it is not necessary to enquire. For the sake of the progress of the soul in the Christly spirit and life a thousand times too much has been written and said on this question. It is clear that Paul regarded it of very insignificant importance. He did not regard it as having any *soul-restorative efficiency or regenerative force*. Otherwise he would not have spoken of it in this way. It is worth note that neither of the two greatest spiritual teachers the world ever had—Christ and Paul—ever preached baptism. Indeed Jesus baptised not and Paul only once. And it has been remarked that of all the Apostles Paul only received Christian baptism. The other disciples only received the baptism of John. This being so it is suggested—First: That it is possible for the Christian cause to prosper without it altogether. Secondly: That it is possible for the Christian cause to be injured by giving it an undue prominence. We trust the time will soon come when it will be left an open question in all Christian communities. “Let every man be fully persuaded in his own mind.” From this passage one might infer (II) THAT EVANGELISING IS THE SUPREME WORK OF THE CHRISTIAN. “Christ sent me not to baptise, but to preach the Gospel,” *i.e.* to evangelise. What is it to evangelise? First: Not the mere proclamation of Gospel facts. The knowledge of Gospel facts is important, but men may be and thousands are tolerably acquainted with those facts and yet are unevangelised. Secondly: Not an instruction in the theories of these facts. Men in all ages have propounded theories of these facts. These abound in religious literature, reverberate from religious pulpits. But

many of those theories are absurd, some are blasphemous, few if any are accurate and satisfactory. Men can never be evangelised by the speculations of men, no systems of theology can convert. What then is evangelisation? The transfusion into men of the spirit of the Gospel, or a transformation into the character of Christ. No man is evangelised whose moral nature is not changed into the character of Christ, in whom Christ is not "formed" as the object of supreme affection, the model of supreme imitation, and the monarch of supreme obedience. This being so it follows that the work of evangelisation requires the preaching of Christ, the presentation of Him to men's souls in all His supreme loveliness, and redemptive sufficiency. *Faith in Him* and not in what men say about Him is the evangelising instrument. Wordsworth has said that "language is the incarnation of thought," and certain it is that Christian life is the incarnation of Christ.

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No. CCCCXIV.

### Surrender to God.

"YIELD YOURSELVES UNTO GOD."—*Rom. vi—13.*

The apostle has just warned his readers not to surrender their limbs and bodily organs to sin as the conquered surrender their weapons to the conqueror. Now he is pressing upon them to whom they should surrender, not only their limbs and organs, but their whole being, their very selves. We notice I. SUCH SURRENDER FULFILLS THE SUPREME DUTY OF LIFE. It is surrender (1) To the *Rightful Sovereign of the soul*. But more (2) To the *Loving Father*. But more (3) To the *Sacrificial Redeemer*; but therefore and also much more (4) To the *Absolute Proprietor of the Soul*. So that whatever other duties a man discharges if this surrender is neglected, or defied, he is unloyal, unfilial, a moral felon. II. SUCH SURRENDER REALISES THE HIGHEST SATISFACTION OF LIFE. A man may yield labour, time, money to God, and find no satisfaction; but if he yields his very self, the needle has found the magnet, the river has reached the ocean, and there is rest. Why? First: Because in that surrender, *the self contradictions of human hearts are harmonised*. The harp of human nature is then

in the hand of the Infinite Harpist. Second : Because in that surrender *the intellect becomes the docile scholar of the True Teacher*. In all his life such a soul is like the infant prophet in the Temple saying "Speak Lord, thy servant heareth." Third : Because in that surrender conscience has accepted the true and perfect guide. III. SUCH SURRENDER ENSURES THE NOBLEST USEFULNESS OF LIFE. It was this surrender that made Paul what he was to the early Churches, and what he is to Christendom to-day. All things in every realm of creation answer their highest ends of usefulness just as they are most completely within the reign of law ; that is just as they are most completely surrendered to God.

CONCLUSION :—To those who surrender themselves to God the Enigma of duty is solved ; the secret of peace is found, the way to usefulness is discovered.

*Bristol.*

URIJAH R. THOMAS.

No. CCCCXIV.

### The Pleasures and Fallacies of Sin.

"COME YE, SAY THEY, I WILL FETCH WINE AND WE WILL FILL OURSELVES WITH STRONG DRINK : AND TO-MORROW SHALL BE AS THIS DAY, AND MUCH MORE ABUNDANT."—*Isa.* lvi—12.

A photograph this of a very large class of men in every age, the men who "make their belly their god," and who give full play to their gastric and sensuous appetites. They are social, or rather I would say, gregarious withal : they meet at the table like swine at their trough. The words suggest two facts in relation to sin—I. There is a SENSUAL PLEASURE in sin. What a breath of carnal delight and rollick is in the words, "Come ye, say they, I will fetch wine and we will fill ourselves with strong drink !" Whatever you may say against sin it has its pleasures. Think of two facts First : Sin deadens conscience, and thus delivers man from its restraints. The misgivings and reproaches of conscience often restrain men in the pursuit of mere sensual enjoyment. In the midst of their feasting and revelries, conscience often gives them a sting and they are checked. Secondly : A sensualist free from the restraints of conscience can add artificial to the natural gratification of his senses. The benevolent Creator has attached pleasure to the gratification of all our senses as He has



to the brutes, but by the power of imagination man can whetten those senses and give them a keener appetite. He can and does by bringing the simple provisions of nature into new combinations, invest them with a zest of which otherwise they are destitute. By his power of imagination, he rouses his natural propensities into hungry passions, and by the same power he furnishes them with supplies for their full gratification. The words suggest—II. There is a FALLACIOUS CALCULATION in sin. “To-morrow shall be as this day” First: There is no certainty in their ever having a morrow. True, from the laws of nature a morrow will come, its sun will shine, its air will breathe, and its waters will flow. But there is no certainty that they will be living. They may be with all their senses in the unthawing frost of mortality. Secondly: Should they have a morrow it will not be as “this day.” “This day” the table is spread with every luxury, to-morrow it may be stripped by the hand of poverty. “This day” they are full of health and hilarity, to-morrow may find them stricken with disease, and the stream of glee dried up for ever. “This day” they have jovial companions sitting at their side, they talk and sing and laugh as the bowl goes round, saying to each other, “I will fetch wine and we will fill ourselves with strong drink:” but to-morrow the voice of one, or more may be hushed for ever, and the seat be vacant. In no case will “to-morrow be as this day,” even if they should live. No man’s to-morrow will ever be to him as is to-day, it comes to him with modifying influences, and acts on a nature, also modified by the twenty-four hours that have gone by.

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### Autumn.

“The flowers all are fading, their sweets are rifled now,  
 And night sends further shading along the mountain brow :  
 The bee hath ceased its winging to flowers at early morn :  
 The birds have ceased their singing, sheaf’d is the golden corn,  
 The harvest now is gather’d, protected from the clime ;  
 The leaves are sear’d and wither’d, that late shone in their prime.”

# *The Preacher's Emblematory Helps.*

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## SCIENTIFIC FACTS AS ILLUSTRATIONS OF ETERNAL TRUTHS.

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### **The Yaguey Tree:—Plagi- aristic Men.]**

THE Yaguey tree is unlike all other trees in the fact that it begins to grow at the top. And how do you think that is? I will tell you. First the seed of the tree is dropped by the birds, or lodged by the winds, in the moist branching place of other trees, sometimes ten, sometimes fifty feet from the ground. There it quickens, takes root and begins to grow, sending out its branches like another tree and spinning a kind of vinous root along down the body of the tree occupied. At length these vines or rootlings strike the ground and take root in it, and then a growth immediately commences upwards in a reverse

order. Now it will be seen that the growths upward and downward, crossing and weaving one with another, knit together at every cross and show you one tree growing as a net, with another tree inside. The outside tree as the parts of it swell, hugs the inside like a huge girdle of anacondas, causes it to protrude at the vacant spaces as if going to burst and finally kills it, becoming itself the tree. Sometimes the body shows how it was made by a hollow inside and vacant spaces or patches where the light shines through, and sometimes it looks quite smooth and solid except that near the ground even when the tree is six or eight feet in diameter, it straddles out into a hundred legs all separate looking

like a tree that is set top downward by mistake. I have seen one through which I might drive a coach.

Now for the moral, for there is a moral in trees. There is a class of men that you may call the yaguey men, who get their roots and take on all their signs of growth by fastening on the top of other men. Never able to have stood up alone, they take on the airs of strength and seem to be great. But though they try to hide the merit of the

victim by whose opinions and whose character they are supported, still you can always see, by their patchwork look and the vacant spaces where the light shines through that they are not solid. And as the yaguey tree is absolutely good for nothing as regards the practical uses of timber and fire, so these parasites and thieves of merit are sure in the end to find as little honour as they deserve.

HORACE BUSHNELL, D.D.

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### Leaves: The Law of Compensation.

The colours as well as the shapes of leaves are wonderfully diversified, though green is the prevailing hue, and every varied shade of that colour, from the darkest to the lightest tint, is exhibited—and very beautifully, for instance, in the verdure of spring; yet the whole chromatic scale may be seen illustrated in the foliage of plants. Indeed, were it possible to see specimens of the whole vegetable kingdom growing together, an autumnal forest would not exhibit greater varieties of coloured foliage. In some plants the leaves are as beautiful as the flowers of other plants, and these are now cultivated and grouped with great effect in our conservatories. It is a remarkable circumstance that when leaves are dressed in bright crimson, or golden, or silvery splendours, the flowers are almost invariably sombre in hue, and insignificant in form and size. What purposes such beautiful leaves may serve in the economy of vegetation, we cannot in every case find out satisfactorily. It may be to absorb or reflect the light and heat of the sun in a peculiar way, or to guard the vital organs from injury by diverting attention from them. In orchids and other plants, the blossoms are gorgeously coloured in order to attract insects without whose agency the species could not be fertilized. The same law of compensation may be illustrated in the case of coloured leaves where the odd petal has a different and much brighter colour. Do not these curious plants that among their leaves of light have no need of flowers, resemble those rare human plants that develope all the beauties of mind and character at an exceptionally early age and rapidly ripen for the tomb? They do not live to bring forth flowers and the fruit of life's vigorous prime; therefore God converts their foliage into flowers, crowns the initial stage with the glories of the final and makes their very leaves beautiful.

HUGH MACMILLAN.

# The Preacher's Scrap-Book.

## Views of Poverty from Latin Authors.

LIVIVS.

(Born B.C. 59. Died A.D. 17.)



*POVERTY, not to be ashamed of.* Of all kinds of shame, the worst surely is the being ashamed of frugality or poverty.—(Rom. XXXIV—4.)

LUCANUS.

(Born A.D. 39. Died A.D. 65.)

*The advantages of Poverty.*—Oh, the safety of a poor man's life and his humble home! Oh, these are the gifts bestowed by heaven, though seldom understood. What temples or what cities would not feel alarm with dreadful forebodings if Caesar knocked at their door with his armed bands!—(Phar. V—527.)

SENECA.

(Born A.D. 1. Died A.D. 65.)

*The poor enjoy a secure repast.*—What pleasure it is to stand in the way of no one, to be able to enjoy a secure repast. Crimes do not enter into the cottage of the poor. We may eat our food with safety on an humble table: poison is quaffed from golden cups. I speak from experience; an obscure life is preferable to one spent in a high station.—(Phyest 450.) The poor man laughs oftener and more securely.—(Ep. 80.)

SALLUSTIUS.

(Born B.C. 86. Died B.C. 34.)

*The Poor and the Rich.*—Those who pass their lives sunk in obscurity, if they have committed any offence through the impulse of passion, few

know of it: their reputation and fortune are alike: those who are in great command, and in an exalted station, have their deeds known to all men. Thus in the highest condition of life there is the least freedom of action. They ought to show neither partiality nor hatred, but least of all resentment: what in others is called hastiness of temper is in those invested with power styled haughtiness and cruelty.—(Cat. 51.)

PHÆDRUS.

(Born about A.D. 20.)

*The position of the poor unchangeable.*—In a change of government the poor seldom change anything except the name of their masters.—(Fab. 15.)

*The poor imitating the great.*—The poor when he tries to ape the powerful comes to ruin.—(Fab. I—24.)

PLAUTUS.

(Born B.C. 254. Died B.C. 184.)

*Kindness to the Poor.*—I trust no rich man who is officiously kind to a poor man.—(Aulul II—2, 30.) It is worthy of the gods to have respect unto the poor.—(Trin. IV—1-11.)

*Disgrace added to poverty.*—If disgrace be added to poverty, poverty must be more unendurable, our character more frail.—(Pas. III—19.)

TACITUS.

(Born A.D. 59. Died A.D. 120.)

*The poor fearful of starvation.*—The populace who have never more than one day's provision, dreaded an approaching famine. Of all that concerns the public, the price of grain is their only care.—(Hist. IV—38.)

JUVENALIS.

(Flourished about A.D. 90.)

*The Slavery of the Poor.*—Mark the prelude of this miserable fray if fray it can be called, where he only cudgels and I only bear. He



stands in front of you and orders you to stand. Obey you must. For what can you do, when he who gives the orders is maddened with wine and, at the same time, stronger than you? "Whence do you come?" he thunders out. "With whose vinegar or beans are you stuffed? What cobbler has been feasting with you on chopped leek or boiled sheep's head? Don't you answer? Speak or be kicked. Say where do you hang out, or in what beggar's stand shall I find you?" Whether you attempt to speak or retire in silence is all the same. They beat you, and then make you to find bail to answer for the assault. This is a poor man's liberty.—(Sat. III—288.)

HORATIUS.

(Born B.C. 65. Died B.C. 8.)

*Poverty regarded by some as a disgrace.*—Poverty looked on as a great disgrace, urges us both to do and suffer anything that we may escape from it, and leads us away from the path of virtue that directs us upward to heaven.—(Od. III—24, 42.)

*Fear of poverty.*—In the same way as the stag in the fable, the man who from fear of poverty loses his liberty, more precious than all the wealth of this world, intemperate in his desires, carries on his shoulders a master, and will live in eternal bondage because he could not find enjoyment in a frugal meal.—(Ep. I—10-23.)

QUINTUS RUFUS.

(Flourished about A.D. 150.)

*The cause of poverty.*—Honesty is the cause of poverty to many.—(Hist. IV—1-20.)

### Moral Characteristics of Autumn.

A moral character is attached to autumnal scenes : the leaves falling like our years, the flowers fading like our hours, the clouds fleeting like our illusions, the light diminishing like our intelligence, the sun growing colder like our affections, the river becoming frozen like our lives—all bear secret relations to our destinies.—*Chateaubraind.*

## The Pauline use of some Greek Words.

(Continued from Vol. XL. Page 216).

There are eight passages in the Epistle to the Galatians. (1). Gal. ii—16. A man is not justified, (*ou' dikaioutai*). (2). That we might be justified, (*dikaiothomen*). (3), No flesh be justified (*dikaiotheetai*) all dissuasives of the Galatians from Judaism. (4), Gal. ii—17. "Seek to be justified in Christ, (*dikaiothenai*), the same as the preceding. (5), Gal. iii—8. God would justify the heathen (*dikaioi*) extending to the heathen the grace and gifts in Christ. (6) Gal. iii—2. No man is justified by the law (*dikaioutai*), a warning to the Jews moral inefficiency in their law. (7), Gal. iii—24, That we might be justified from faith (*dikaiothomen ek pisteos*) which is both for Jews and Gentiles. (8), Gal. v—4. Whosoever of you (ver. 3) (*dikaiousthe*). This seems to mean, profess to have righteousness morally. It will probably be obvious to every one that there is none of these passages in which the idea of mere acquittal belongs to the word *dikaios*, apart from the moral sense.

No doubt the definitions of some of the twelve words considered in this note may seem open still to dispute. All cannot be expected at once to receive them. They are here suggested, and adopted in the Continuous Sense, to assist those who are anxiously grappling with a difficult subject. No interpretations, or etymologies can affect mathematical precision : but it has been felt that an effort should be made to abandon the present inexact and unethical use of words, which throws the interpreter continually off the line of thought.

Many of course will still deprecate all attempts at logical correctness of expression and thought here or elsewhere in religion : yet this is indefensible in those who are not conscious of holding opinions which they fear to have detected. The logical results of principle, or of true thought of any kind, cannot ultimately be avoided : for conclusions are always involved in premises, and the premises of the future are the facts of the past and present. That any good man should fear to think clearly and to follow out his thought, is a result of faithless education. The most sketchy and pictorial of thinkers is still doomed to have his conclusions in the premises around him, which he cannot get rid of. Every man, in a word, is either a logician with his full consent as a man, or ultimately a logician in spite of himself, as facts show themselves.

H. IRONS, D.D.

# *Stars of the Episcopal Church.*

[Under this heading we shall give a series of short sketches of some of the most illustrious ministers of the Episcopal Church during the last three centuries, and this series will be followed by the Stars of other Churches.]

No. XV.

## **KEN : BISHOP OF BATH AND WELLS.**

*(Continued from our last No.)*



IN giving the abstract of the sermon to which we referred in our last, as a specimen of this illustrious preacher's pulpit gifts, we should note that this famous discourse was preached on Passion Sunday, 1688, in the Chapel Royal at Whitehall, before the Princess Anne and a vast number of persons eager, at such a moment of excitement, to hear this most eloquent man, who would, they thought, be sure to make a bold stand for the rights of the Church.

Ken's text was taken from the seventh chapter of Micah :—" Rejoice not against me, O mine enemy ; when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until he plead my cause, and execute judgment for me : He will bring me forth to the light, and I shall behold His Righteousness." The principal points of his discourse were the sins of the Reformed Church of Judah ; her permitted sufferings under the Babylonish captivity ; the reproachful joy of the Edomites at her desolation ; her repentance under this visitation ; her patient submission, and confidence that God would one day plead her cause ; the judgments executed on Belshazzar and his idolatrous court ; the punishment inflicted on the apostate Edomites by the hands of the very Babylonians whom they had encouraged and assisted against her ; the deliverance of Judah from her captivity ; and lastly her joy in being brought by God to His true light, and permitted to behold His righteousness, which made penitent, patient, Reformed Judah not only victorious, but triumphant. Under the figure of Reformed Judah was represented

the Church of England; the Babylonians were the Romanists, the Edomites the Dissenters. The national sins of Judah,—her calamities under the yoke of her enemies,—her repentance and submission,—her deliverance and triumph, are held out to “Protestant Reformed England” as her warning, her instruction, and her consolation. Ken opens at once on the meaning and scope of the text. “Every one that hears this passage of Scripture will soon perceive what the Prophet intends, namely, a representation of the Church of Judah under the Babylonish Captivity.” He then shows how the prophets of old were wont to declare boldly the counsels of God; and alludes to the absence of the king, which exposed the preacher to the risk of having his words misrepresented. “As the Prophet,” he says, “directed his discourse to the Church, to the Reformed Church in general, so he applied himself to all degrees of men in particular. He preached not only to the people, and to the priests, but to the Court; to the heads of the House of Jacob, and to the Princes of the House of Israel; nay to King Hezekiah himself, in whose presence he delivered that direful prophesy, warning the king and the Court of the danger they would certainly bring down, unless prevented by a national repentance.” After describing the Babylonians as cruel and merciless, a bitter and a hasty nation very heavily laying their yoke on God’s people, he proceeds; “I need say no more of them than this, that St. John, when he was to draw a prophetic description of the great Antichrist under the Gospel, was directed by the Spirit of God to make Babylon the type, and to paint the spiritual Babylon in the colours of the temporal.” Of the Edomites he says; “They were the children of Esau, and originally of the same blood and of the same religion with Judah, though they revolted from the Church of God; and those seemed to have derived from Esau his perverseness, which he remarkably showed to his aged mother, insomuch that Josephus gives them this character, that they were a turbulent and unruly nation, always prone to commotions and rejoicing in changes.” He describes the faith of penitent Judah in God’s tenderness and mercy, though His Countenance seemed to be withdrawn from them. He exhorts the Church of England to patience and non-resistance, waiting till the Lord should plead her cause. “God commanded Judah to serve the King of Babylon, and assured them that if they served him they should live. And ‘they were to pray for the peace of that city, that in the peace thereof they might have peace.’ They were to subject their persons to the Babylonish Government, but not to prostitute their consciences to the Babylonish idolatry, whensoever the commands of God and of the King of Babylon stood in competition.

To have then obeyed the King had not been allegiance, but apostacy." He continues; "The judgment God executed for his people was in all circumstances most remarkable. For vengeance surprised Babylon when the great Belshazzar and his Court and his concubines were gorging themselves at a luxurious idolatrous feast. Then it was, in the depth of their security, in the dead of the night, that Belshazzar was slain, the city was taken, and Darius seized the kingdom." Then follows a description of Judah's providential release from her captivity. "Hitherto she endured a long night of affliction, with some lightsome gleams only to refresh her; now God takes her up out of the dungeon and brings her to open day; and He brings her out without any of her own contrivance or endeavour, without anything on her part but repentance and patient submission; and on a sudden, to convince all the world it was His own work, it was the Lord, it was only the Lord, who, at the expiration of seventy years, stirred up the spirit of Cyrus to make that transporting, that surprising decree for building the Temple, and for the restoration of captive Judah. Then was she brought forth to the light in full splendour, the dawns of which all along were to the faithful Israelites the solace of their captivity, and in all their cheerful intervals the subject of their songs, when they took down their harps from the willows, and by the waters of Babylon strove, with the descriptions of future Zion, to forget the past." Ken concludes his sermon with the following practical remarks. "In a word, I earnestly exhort you to a uniform zeal for the Reformation; that as, blessed be God, you are happily reformed in your Faith and in your Worship, you would become wholly reformed in your lives. From such a reformation as this we may confidently hope for a blessing; and whatsoever enemies our Church may at any time have, should they be as insulting as the Babylonian, or as revengeful as the Edomite; nay, should they for a while be never so successful, yet penitent, patient, reformed England may then say, with penitent, patient, reformed Judah, 'Rejoice not against me, O mine enemy; when I fall I shall rise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me. He will bring me forth to the light, and I shall behold His Righteousness.'"

*Bristol.*

URIJAH R. THOMAS.



## *Eclectic Pulpit.*

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### SERMONIC KERNELS, FROM VARIOUS TYPES OF PREACHERS.

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#### **The Secret out, or the Unconscious Confession.**

“AND HE SAID, WHO TOLD THEE THAT THOU WAST NAKED?” *Gen. iii. 11.*

THE celebrated George Canning is credited with the saying that “there is nothing so false as statistics, except facts,” and W. S. Landor observes — “That fiction is always true.” These paradoxes, like all such things, are but striking ways of expressing very simple and common sentiments, and their untruthfulness is the measure of their force. A dexterous and unusual use of words gives an appearance of originality and independence to thoughts familiar to all that think at all. And what at first sight seem almost philosophical discoveries, resolve themselves into the well-worn commonplaces that human testimony is often unreliable, and a great deal of truth may be set in an imaginary framework. It is the *representation* of facts that is so unfounded: it is, not the incidents of fiction, but the views of nature and society that are more or less correct. No where are people more carried away by words than in connection with facts and fictions. Some have a horror of fiction, and an idolatrous reverence for facts. The worth of facts is simply in their being the forms, the embodiments of ideas, and these may be exhibited as well in fictions as in real history. If these moral ideas be exhibited, what matters it whether the medium be something that has or something that might come to pass? We may apply these thoughts to the study of the Bible. There are those who give a mythic and poetic character to the early records of our race, especially its Paradaisic period, there are those who accept them as literal representations of actual occurrences. I am not about to discuss the question which is the true view or whether both are not true in part. But this we may say, that

the amount of truth, moral and religious truth, in the narrative is not dependent on the actual occurrence of the facts described. The value to us is not in the mode and circumstances of Adam's fall but in the fact that he and all his race have fallen; not in the manner in which evil took form and voice but in the fact that evil is always coming to us in guileful ways; not in the outward change effected in man's circumstances by sin, but in the fact that it has alienated him from God, made him ashamed of himself and turned every garden of joy into a waste wilderness.

I. *Adam's haste to make excuse was a proof of his guilt.* The consciousness of evil leads to self-condemnation. If you ask a man how he is and he answers, "I am sober"; or what he is carrying in his hand and he replies that it is his own, you get replies that imply a consciousness of insobriety and dishonesty. Adam's eagerness to excuse himself proves his fall.

II. *Adam's confession of fear proved his guilt.* "I heard Thy voice in the garden and I was afraid." If a child dreads its parent, either the child or the parent must be wrong. He had not been afraid before. What made the change? He had eaten of the prohibited fruit. A creature afraid of God for being in the state in which God had made him! No better proof needed of his guilt. Men are still afraid of God. Go where you may, the dark traces of unfilial dread are upon the soul of man. •The very religion of man is fear: and its temples are slaughter houses, and its rites are bloody offerings, and its spirit is dread, dismay, and cowardice. It is the proof of sin, the standing demonstration of the fall, and the nearer he approaches to his Maker the clearer is the evidence of his estrangement and alienation. And all the superstitious dread with which man has invested God's glorious works, his "fear of the signs of heaven" his trembling notice of the occurrences of earth are all, like Adam's unnatural blush, the sufficient proof that he has sinned against his God.

III. *Adam's morbid moral sensitiveness proved his guilt.* "Who told thee that thou wast naked?" The worst kind of indelicacy is in being shocked at what is natural and proper. For indelicacy is in the person that is shocked not at the things that shock. Adam was naked and not ashamed while innocent, but he became squeamish when he fell. One of the most certain indications of evil is *self-consciousness*. The most perfect machine is the smoothest, the most healthy body is the most unconscious. "To the pure all things are pure." unsophisticated children are by no means so particular as worn out debauchees. Pure minded maidens are often a scandal to painfully proper prudes. Adam the sinner was disgusted with the ways of Adam the innocent.

CONCLUSION: Two or three reflections rise out of the subject. First: Sin cannot *escape* from God. Adam sought a spot where the eye of God could not penetrate, but he found it not. Men do the same in substance and with the same result. There are trees where men still hide themselves, branches large and foliage thick but God sees them and speaks to them. Secondly: Sin cannot *stand before* God. When called to account it must either lie or be silent. It cannot prove a vindication which is not a condemnation. Thirdly: Sin may find *compassion* from God. It was Adam's own fault that he cared for his nakedness, and felt the need of clothing, yet God pitied him and made coats of skin to clothe him. All salvation is of this kind, it is a saving from ourselves. There is no devil in hell from whom we need so much to be saved as from ourselves, and God does it.

LATE REV. ALFRED MORRIS.

*Holloway.*

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### The Living Epistle.

"YE ARE OUR EPISTLE WRITTEN IN OUR HEARTS KNOWN AND READ OF ALL MEN," &c. II. *Cor.* iii—2, 3.

PAUL says, "Ye are the epistle of Christ" not ye ought to be, or ye may be, or ye hope to be, but ye are, it is manifestly declared that this is your character. In this direct and decisive language, he appeals to their own experience, and to their present knowledge of themselves. He knows, while thus speaking, that he would find a ready reponse in the consciousness of every Christian in Corinth. Christians are *epistles*. They are sometimes represented as a city set on a hill, sometimes as a light. "Ye are the light of the world." Here they are set forth as a letter. Observe I. The *excellency of the tablets*. "Fleshy tables." The Law was written and engraven on stones, probably two granite slabs. These were prepared by God Himself, and were called the two tables of testimony. First: A tablet intended to be engraved upon must be dislodged from its original place in the quarry. God does this in conversion. Secondly: A tablet must be prepared to receive the characters. In the finest slab of granite or marble, as found in the quarry, there is a roughness and a ruggedness that requires to be removed. There must be chissellings and polishings before the most

skilful engraver can do his work. The fleshy tablet is the contrite, renewed, sensitive heart. The religion of the heart is the beauty and the glory of Christianity: it gives a heartiness to every religious movement, a healthiness to every religious action, and a loveliness to every religious virtue. How superior this tablet of the heart to the tablet of stone! the stone is *dead* and *senseless*, this is *alive* and *tender*, the stone *moulders* and *decays*, this *continues for ever*. II. The *beauty of the caligraphy*. When the angel of God produced the law written on stone, he did not write in mysterious hieroglyphics, but in characters well known to Moses. No epistles so legible as the christian character. It is "Known and read of all men." Read by children as well as adults, by the illiterate as well as the learned, by enemies as well as by friends. About the commencement of the 18th century, there were many animated discussions among the learned about the formation of what was called a "Universal character," that is, alphabetical characters that could be understood as signs of thought among all nations. It is no stretch of our metaphor to suppose that the religious graces of Christianity have this high distinction. Men of all nations, in every part of the world, can read and make out that the Gospel is divine. The handwriting in the heart and life of genuine christians is so remarkable and the contents of the letter are so intelligible that all men recognise the Epistles as being not of this world. Let the handwriting be produced in India or China, it is easily read. If a copy be written in the Islands of the South Sea, the writer is at once recognised. The penmanship is just the same all the world over: whether read on the heart of a barbarian or on the polished mind of civilised man: it is "known and read of all men." Wherever these living epistles are read, men—whether enquirers or enemies, are compelled to say "This is the finger of God." III. The *peculiarity of the authorship*. The epistle is partly human and partly divine. Paul says "ministered by us." There are two senses in which the apostle might consider himself as "ministering," these epistles, either as an *amanuensis*, or as a *pen* employed in the hand of the Great Penman. In either case he is the mere instrument, the instrument is human, the agent Divine. IV. The *nature of its contents*. What are the contents? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." One great truth stands out most prominently on the pages, that is, the *wonderful power of redemptive love*. How this stood out in Paul's life, who was before a "persecutor," a "blasphemer!" &c.

Coward College, London.

THE LATE DR. JENKYN.

## *Literary Notices.*

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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STUDIES IN ENGLISH PROSE. By JOSEPH PAYNE. London: Lockwood & Co., Stationers Hall Court.

This work consists of specimens of the language in its earliest, succeeding, and latest stages, with notes, explanatory and critical, and a sketch of the history of the English language, and a concise Anglo Saxon Grammar. The book is intended as a text book for schools and colleges. The editor claims to be the first who has presented to the public specimens of the entire English language, with a commentary and notes pointing out the various changes effected in it from age to age. We have extracts from the most distinguished authors of all periods, from A.D. 600, down to the present time. These specimens, the compiler informs us, "are intended to be studied, not merely read over. They are not designed to gratify a passing curiosity, but to train the youthful mind to a perception of the value and importance of language generally, and of our own noble language especially: to show how it has been wielded on occasion by those eminent masters who appreciated the instrument they used, and wished others to appreciate it too. It can hardly be said that such appreciation is common. Our language itself, its remarkable history, its unique characteristics, have only lately begun to receive the attention they deserve. Little encouragement is given to such studies at our chief universities, and it has been left to foreigners, in time past, to enlighten the world as to the beauties of our language and literature. There are at last, however, hopeful symptoms of a healthy reaction." Though the book is intended for schools and colleges, and is admirably suited to instruct the young in a thorough knowledge of our glorious language, it supplies to general readers some of the best thoughts and most eloquent utterances of the greatest thinkers and writers of England down through many ages.



MEMOIR OF REV. CHARLES DE BOINVILLE. Compiled from his Journal and Letters. By THOMAS CONSTABLE. London: James Nisbet & Co., 21, Berners Street.

This is a memoir of more than common interest. The subject was a man of high Christian character, spiritual devotion and extensive usefulness. "Of the status of M. de Boinville as a theologian," says his Biographer, "I am incompetent to speak: his efficiency as a pastor will be evinced by extracts from his private Journal, and corroborated by the testimony of those who came under his influence in that capacity, while his character as a man shines forth in every action of his life. A spiritual telescope of no mean power would be required to enable me to follow him to those spiritual heights where he breathed freely, and habitually lived. I feel indeed like the feeble copier of a portrait originally produced by heavenly art, and if I shall succeed in rendering its mere lineaments correctly, must leave my readers to realise the picture as they can. If neither a hero, a martyr, an orator, nor a leader and commander of the people, according to the world's acceptance and definition of its great ones, Charles de Boinville possessed a heroic nature and a martyr's spirit; and he had the eloquence of the eye and heart, by which, when he felt himself to be proclaiming the truth of God, he swept away barriers of prejudice and error that the subtlest logic might have altogether failed to move. He abounded in the grace that never faileth." This is the record of a life which has a soul-quickenng force in it. Those who peruse it attentively can scarcely fail to experience higher impulses.

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THE STOIC MORALISTS AND THE CHRISTIANS IN THE FIRST TWO CENTURIES.  
By Rev. THOMAS JORDAN, B.D. Dublin: Hodges, Foster, & Figgis.

Men everywhere are tired of metaphysical theology in public teaching, and are becoming more and more disposed to accept true ethical instruction. The object of this volume seems to be to show that without disparaging the Ethical teaching found in the pages of Epictetus, Seneca, and Marcus Aurelius, man requires teaching of a more theological type. "The aim of these lectures," says the author, "have been to give the Stoic preachers full credit for what they did. Besides their other merits, they opened the way in some respects for the Gospel, by their high, moral, and often spiritual teaching; while the contrast their system presents directs our attention to the great doctrines of repentance: to the character of our Lord in its living attractiveness; to our right aim

and object in life, and to the universalism of the Gospel : and thus bring out in greater prominence these all important truths." The subjects of these Lectures are, Merits of the Stoic Preachers, St. Paul, and Seneca, Epictetus, an eminent moral preacher ; the Stoic preachers on Nature and Fate ; the Stoic preachers had a great field for mission work ; the Universalism of the Gospel. These important subjects are handled in a way which reveals, on the part of the writer, great research, profound thinking, remarkable skill in the distribution of subjects, much force of logic, and charm of rhetoric. We heartily commend this book to all our readers.

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MEMORIES OF TROUBLOUS TIMES. Being the History of DAME ALICIA CHAMBERLAYNE. By EMMA MARSHALL. London : Seeley, Jackson & Halliday.

This story is not fictitious ; it is taken word for word from an autobiography of the 17th century. The authoress tells us that a copy of the MS. was made by an ancestor of her own in the year 1790, and is now in her possession. "In weaving these extracts," says the authoress, "into the History of Dame Alicia Chamberlayne, I have endeavoured to make the imaginary story and the real one harmonise with each other, but I do not profess to have followed with precision the literary style of two hundred years ago. The historical facts relating to the Siege of Gloucester in 1643, are taken from the 'Bibliotheca Gloucestrensis,' first published during the Civil War, and edited and republished in 1825 by Mr. John Washbourne of Gloucester, with an introduction by Rev. J. Webb." The book has illustrations of the Cross at Gloucester ; the Grey Friars at Gloucester ; the Cathedral Church of Gloucester ; the Old West Gate of Gloucester ; Matson House near Gloucester ; and of the Village Church near the Sea. The story has many thrilling incidents, and they are told with propriety and force.

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LITTLE FOLKS. Vol. XI. London : Cassel, Petter, and Galpin.

This is an exquisite book for the young ; one of the best, if not the best. It is full of striking pictures, and abounding with interesting anecdotes and stories, all intended to interest and charm the imagination, and to inspire the young heart with lofty and noble sentiments.

POETS IN THE PULPIT. By REV. H. R. HAWEIS, M.A. London : Sampson, Low, and Marston, Fleet Street.

It seems that these addresses were delivered by the author on Sunday evenings in the Church of St. James', Marylebone. He says that it is sometimes thought that an address from the Pulpit cannot be good unless it starts with a text; but a right grasp of the Bible should teach us how to find "sermons in stones, and good in everything." We heartily endorse this, and rejoice in the fact that there are preachers who endeavour to bring great Biblical truths into all the various spheres of human activity and conditions of human life. The poets which our author uses in this volume, are Longfellow, Tennyson, Browning, Keble, George Herbert, and Wordsworth. He furnishes a photographic portrait, well executed, of each of these distinguished bards. That of Longfellow is especially beautiful. He has a grand head and an open countenance, expressive not only of great intelligence and sparkling genius, but of a right manly heart. We are treated here with selections from some of the best productions of the respective bards. The author, moreover, gives a short biographic sketch of each, with many shrewd critical remarks upon their respective compositions. The work is well "got up," and will not fail to interest the thoughtful reader.

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EGYPT FOR THE EGYPTIANS. A RETROSPECT AND A PROSPECT. London : Cecil Brooks & Co., 14, Catherine Street, Strand.

Lord Palmerston once said, "What we wish about Egypt is that it should continue attached to the Turkish Empire, which is a security against its belonging to any European Power. We want to trade with Egypt and to travel through Egypt, but we do not want the burthen of governing Egypt." The Author of this volume is of the same opinion. The subject of the chapters of this book are, Sovereign Consuls; the Reform party in Turkey; the Invasion of Egypt; the Origin of Egypt's Difficulties; the Advent of Ismail; Ismail Pasha's Schemes; More Loans; After the Fall of the Moriffetish; A Protest; the Egyptian Slave Question; Exit Ismail; Rural Property in Egypt; Wild Finance; A Suzerain and his Vassal in Difficulties; Some Egyptian Correspondence, Speculations in Egypt. This is a work for politicians, and should be studied by them.

THE LIFE OF DAVID AS REFLECTED IN THE PSALMS. By Alexander Maclaren, D.D., Edinburgh: Macniven and Wallace.

Dr. Maclaren, like most who write on the life of David, go on the assumption that he was pre-eminently a man of God. His great and awful moral defects, if not overlooked are treated with apologetic tenderness. Thus the author of this book refers to his faults. "There are traces in his life of occasional craft and untruthfulness, which even the exigencies of exile and war do not wholly palliate. Flashes of fierce vengeance at times break from the clear sky of his generous nature. His strong affection became, in at least one case, weak and foolish fondness for an unworthy son." How can the exigencies of exile and war at all palliate craft and untruthfulness? Moral wrong admits of no excuse, and this man committed grievous wrongs. He was one of the men of which there are thousands in every age whose devotional element is stronger than the ethical. Men who can sing songs and offer prayers and at the same time slander and cheat and invade the sanctities of domestic life. However this little book is what all the productions of Dr. Maclaren are—thoughtful and devout with much that is beautiful in sentiment and expression.

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MODERN SCOTTISH PULPIT.—Vol. 1. Edinburgh: James Geuned, George Street.

These Scotch sermons are very different in their level of thought, the type of theology, and breadth of spirit to those recently put forth by Macmillan. These are more under the rule of Assembly's Catechisms, more in accord with the traditional doctrines of Scotland. The volume contains twenty-six sermons, all by different men, and all men who stand high in the church to which they belong. They vary in merit. Not a few are fine specimens of pulpit teaching. It would be invidious to point to any one in particular. Our readers will do well to procure the book, and we shall be glad to welcome the second volume.

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GASCOYNE. By R. M. Ballantyne, London: J. Nisbet & Co.

A book that has reached its eleventh edition, is certainly independent of criticism, whether hostile or favourable. We do not wonder at its popularity. We can understand boys revelling in this book. Once they enter its field they will not turn back, but go right through it rejoicing at every step.

BABYLONIAN LITERATURE. By Rev. A. H. SAYCE, M.A. London : Bagster & Co.

Although this is a small volume, it is so full of rare information concerning Babylonian Literature, that it would require many pages of our Serial to represent it fairly to our readers. We therefore recommend those who are interested in such studies, and who have time to pursue them, to purchase this book and study it. We heartily agree with the learned author "that among the achievements of modern science, there is none more remarkable than the decipherment of the cuneiform or wedge-shaped inscriptions of Assyria and Babylonia."

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THE SCIENTIFIC STRUCTURE OF THE UNIVERSE. By James Moncrieff, C.E. London : Marcus Ward & Co.

This is a very peculiar book, and we confess it is beyond our comprehension. "It has maps of the great globe of heaven, and its four star temples, also maps showing the revolutions of all stellar systems in space around the centre throne of God." It is dedicated to the "Great Architect of the Universe." Its object, we are told, is to lay before the public the mathematical frame-work of the universe, giving them the key which unlocks all astronomical mysteries, and the ladder which scales the heavens. The book is a curiosity, and as such we commend it.

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HANDBOOKS FOR BIBLE CLASSES. *Chronicles*. By Dr. Murphy. Edinburgh : T. & T. Clark.

We are glad to receive another of these handbooks. This proceeds on the same principle as its predecessors, and it is scholarly, brief and clear. Dr. Murphy has done his work admirably.

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THE BIBLICAL MUSEUM. By Comper Gray. Old Testament, Vol. VIII. London : Elliot Stock.

Mr. Gray has reached the eighth volume of his work. This is on the same principle as the former volumes, and is equal to the best of them in merit.






## *Leading Homily.*

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### THIS THY DAY.

“AND WHEN HE WAS COME NEAR, HE BEHELD THE CITY AND WEPT OVER IT, SAYING, IF THOU HADST KNOWN, EVEN THOU, AT LEAST IN THIS THY DAY, THE THINGS WHICH BELONG UNTO THY PEACE! BUT NOW THEY ARE HID FROM THINE EYES.”—*Luke* xix. 41, 42.

T has been noticed by some one that there is a slight tinge of melancholy pervading the entire earthly life of the Lord. He seems to have rejoiced only once, and then it was but in Spirit. No rude merriment or boisterous mirth is ever seen in connection with his character. There is an entire absence of anything like hilarity and the outward manifestations of joy. He is usually sad and serious, yet with an absence of that austerity which sadness as a rule engenders. On this occasion, if ever, we should imagine He might have rejoiced. It will be recollected that when this scene occurred He was on his way to Jerusalem, followed by a vast multitude who cut down the branches from the trees and strewed them in the road, spread their garments out on the ground and shouted, “Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest.” The people were in ecstasies in consequence of the mighty works they had seen, and sang their praises to God with such energy and

enthusiasm that one would have imagined that nothing could ever again cause them to forsake or grow cold to the object of all this admiration. When Jesus came near to Jerusalem, the whole city was moved by the popular tumult, and put the natural inquiry. "Who is this?" And the multitude, in the height of their excitement, replied, "This is Jesus the prophet of Nazareth." So much good cause had these people for rejoicing that when some of the Pharisees requested the Lord to rebuke His disciples for their over-rejoicing, He replied, "I tell you that if these should hold their peace, the stones would immediately cry out." Now, here was a scene which would have satisfied the most ambitious seeker after fame. Yet the object of all this excitement and the cause of so great a triumph, adored by the whole populace, who were tumultuous in sounding forth his praises and spreading his fame, is Himself serious and sad. Hundreds of years before, He had been described in prophecy as "a man of sorrows and acquainted with grief," and here the prophecy received at least one fulfilment. The spot from which He now surveyed the city was one calculated to inspire feelings not easily expressed, "The road from Bethany," says Canon Farrar, "slopes up to the mount of Olives, through green fields and shady trees, till as it suddenly sweeps round towards the north: Jerusalem, which has hitherto been hidden, bursts full upon the view. Many a traveller has reined his horse at that memorable spot with feelings too deep for speech. But the Jerusalem of that day as Jesus saw it under the burning flood of vernal sunshine, wrapped in its imperial mantle of proud towers—the Jerusalem whose massive ramparts and lordly palaces made it a wonder of the world—was a spectacle incomparably

more magnificent than the decayed and crumbling city of to day. And as there through the transparent atmosphere towering above the deep umbrageous valleys which surrounded it—the city reared into the morning sunlight its multitudinous splendours of marble pinnacle and golden roofs—was there no pride, no gladness in the heart of its true king?"<sup>a</sup> Alas! no. Far different feelings stirred his tender and infinitely loving breast. He was seized with a sorrow such as mortal man had never experienced before. He paused and wept, the most intense grief burst forth from His infinite bosom. The crowd that surrounded Him paused, awed into silence by the affecting attitude and deep sorrow of Him they followed. He looked towards the great city that lie stretched out before Him, its magnificent temple standing out conspicuously to the sun, His tears fell apace, and He exclaimed with a pity such as had never been witnessed before, and will never be seen in human form again. "If thou hadst known even thou at least in this thy day the things which belong unto thy peace." *ta pros eirenen* literally that make for, or tend to peace, and so translated by both Luther and Beza. In another place the same greek word is translated "conditions of peace."<sup>b</sup> The words have doubtless a reference to the ancient name of the city, *Salem*, which means Peace. "But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

<sup>a</sup> Silence and Voices of God, p. 174.

<sup>b</sup> Luke xiv. 32.

These words rang the funeral-knell of the doomed city. Its opportunity had gone by, its day of grace was past, its fate was sealed. And what happened to Jerusalem has happened, in some sense or other to many nations beside—not to nations only, but to individuals does it occur; and in this latter case, perhaps, it concerns us more particularly. In considering this subject I shall notice,

I. THAT A TIME OF GRACE OR OPPORTUNITY FOR GOOD PRESENTS ITSELF TO EVERY NATION AND INDIVIDUAL. This opportunity is its time of grace. No better illustration in the world can be found of how this occurs than that which we have just seen in connection with Jerusalem. Her day was that in which the Lord came to her and found her in a state of dense darkness, such as has been seldom seen in the history of mankind. With her had been deposited the great truths of God's Revelation to man. She had been chosen from amongst the nations for a special purpose and a particular work. She had been elevated into a position of unusual glory, and the Spiritual Sun had shed its beams over her people with a light and warmth experienced nowhere else on earth. To her had the true God been revealed in Ancient times, and in her midst had been erected the splendid Temple dedicated by Solomon, long, long ago, to the God whom the heaven of heavens could not contain, in language transcendently sublime. A long line of prophets, whose inspired writings were read in her synagogues, had thrown a halo of glory around her with which no other nation had been favoured. The law given to her with so much power and solemnity, was the law that was hereafter to rule the world. Her magnificent Ritual was still in force, and the history of her religious ceremonies

was one to which she could point with triumphant pride. The blessings of heaven had been showered upon her with an unsparing hand. Kings and priests and prophets of the Most High, whose teaching was destined to influence mankind long as the world existed, had sprung up in her midst. In political government she alone had been favored with a Theocracy; and direct and immediate communication from heaven, had been the rule rather than the exception with her people. Now to what had all this glory come? It had ended in political degradation, social depravity, moral guilt, and almost an entire absence of religion. Subject to a foreign yoke, she had to bow her head before a hated Gentile despotism. Her laws she was compelled to receive from heathen sources, and her very existence was politically in jeopardy. Crime abounded, social disaffection prevailed, and morality drooped and decayed. The leading teachers of the age were corrupt, caring for nothing but themselves; their pride was unbounded, and their depravity extreme. Abraham was their father, that was their boast; but with the spirit of Abraham no sympathy remained. They prided themselves on their illustrious line of ancestors, but, alas, there was nothing left of the glory that surrounded the men to whom they appealed, save only their names. Religion had degenerated into a mere form, all vitality having departed from the ceremonies which were scrupulously observed. True piety had completely departed, and their very worship of God had degenerated into a hollow mockery. Naturally enough they were anxious for political deliverance, but then that very deliverance they must bring about in their own way, and carry out according to their own notion. For the glory of God, they cared nothing; for the honour of their nation, little;



their very desire for freedom, assuming a selfish and personal form ; their spiritual sun had set and a night of dense darkness had come on in which hardly a star could be seen ; and the entire people groped their way not knowing whither they went. The teachers and their disciples were in the same condition. It was indeed as the Lord said, "The blind leading the blind "

To this people Christ came ; and we can easily imagine that when His fame began to spread abroad, large numbers of the rulers would congregate around Him, expecting that perchance he might be the long-looked-for Deliverer. The announcement that the Kingdom of Heaven was at hand, would of course attract their attention and excite their curiosity. The long predicted Messiah was to come, and who could tell but this might be He. They flocked around Him, therefore, with a view to learn what He had to say with regard to this coming Kingdom and its King. How speedily were all their expectations crushed and their hopes dashed to the ground. That memorable Sermon on the Mount dispelled all their illusions upon this point. The doctrines taught in it were in opposition to all their prejudices. which fact of itself, I cannot help saying, effectually disposes of the sceptical theory that Jesus was an Enthusiast. The prejudices of his people and of his age rested not upon him. Politics, he ignored ; riches, he despised ; and proclaimed a Kingdom of Heaven that should descend so gently as not to be observed, and whose dominion should be interior and not exterior to the man. These proud Pharisees He vehemently condemned, and reproved bitterly their narrow spirit, by giving them to understand that people should come from the east and the west to sit down in the Kingdom of Heaven, while

the children of the Kingdom should be cast out into the outer darkness. He taught the people that it was not political degradation that they had to lament; but the degradation of sin, and that it was for this latter that he had brought an effectual remedy. The blessings pronounced on the poor in spirit, the meek, those who hungered and thirsted after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted for righteousness' sake, etc., were utterly foreign to all their notions, and such as most certainly could not come from the Deliverer whom they expected. To be told of a Kingdom which was not of this world, must have seemed to them the rankest of folly; and to be informed by a countryman of their own, and one laying claim to leadership of the people, that they were to render unto Cæsar the things which were Cæsar's they treated as arrogant impertinence and treason.

As a matter of course, this teaching was rejected, and the Lord of light and glory treated as an impostor and a blasphemer worthy of death. The Pharisees and the priests conspired to condemn him, and then as now the common people followed in the wake of their superiors, and cried out "Crucify Him, Crucify Him." We have seen Him in the height of popularity, when multitudes followed Him shouting out their Hosannas, but then He knew well enough how much that was worth. Then, as now, popular opinion was very changeable and uncertain. I have myself know men of whom the mob made small demigods, and trod each other in the mire to get a shake of their hands or even a sight of their faces, a few years afterward hooted and yelled at in the street. Such was the populace in that day. They shouted till they were hoarse in proclaiming the wonderful works of the Lord,

and yet anon they bawled 'with equal vehemence, "Crucify Him, Crucify Him." A crowd of people is under any circumstance a subject for sober reflection, often for saddened thought. A poet has well said—

"I cannot see  
A crowd, and not think on the fate of man  
Clinging to error as a dormant bat  
To a dead bough."<sup>a</sup>

Jerusalem's day of Grace is typical of that which comes to every man. "If thou hadst known," said our Lord, "in this thy day." Ay, in this thy day! How few of us there are who think how much there may be dependent upon the present. There is a tendency in the human mind to bound off from this day to some other day, in the past or in the future. Backward for centuries, forward for ages—anywhere out of the present which alone concerns us. We lament the failings and errors of the past, and we count on the bright prospect of the future, but are too apt to overlook the work that lies immediately before us. It is only to-day that we can really call our own. Yesterday is gone, tomorrow we may never see, to-day is here, in it alone our duty lies. All the lines of the past have converged toward the present, and the day is what it is, in consequence of what has gone before. Only by the action of to-day, shall we be enabled to do battle with tomorrow.

There were several circumstances which may be noticed in connection with the day of Grace at Jerusalem, that may be looked on as typical of what happens in the case of the individual soul.

(1) Nationally, it was, as I have said, a time of great darkness, and when consequently light was much needed.

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<sup>a</sup> Bailey's *Festus*.

Frequently the opportunity on the part of the individual comes at a time when there is greater need of it and less hope than at any other period. The soul is overwhelmed with sorrow, black clouds have settled around on every hand, and there is no sun visible. Presently one solitary beam struggles through the darkness, and on that single ray is borne the opportunity for realising an entire future of sunshine. This chance let slip, and the rest of life is dark and dreary.

(2) In the case of Jerusalem everything was calm, tranquil and quiet during the period of her opportunity. Great convulsions came afterward, but that was when the day of grace had passed. The Lord came not with noise and bustle and show, but in a quiet stillness, reminding one of the calmness of a summer's eve, His approach was not heralded by trumpets, nor His claim supported by armies. Contemporary historians hardly refer to Him, so unimportant did His mission appear. His Kingdom descended on the earth like the dews of night, not like the rush of many waters. And His second coming, He told us, would be of a similar kind: when men should say, Lo here, or, Lo there, He commanded us to heed them not. Now in this same quiet way does God speak to the individual soul during the day of grace. Sometimes in a scruple of conscience, so small as to be hardly perceptible, in a doubt, a pain, a pang, in the night or in the calm summer's day God speaks and presents the opportunity. The Lord was not in the strong wind that rent the mountains and brake in pieces the rocks, not in the earthquake, nor in the fire, but in the still small voice. The Eternal frequently speaks silently when most effectually, and when the most momentous issue depends upon His voice. Every man that has had spiritual experience knows how

powerful and how valuable are frequently the heavenly voices which he hears when all around is calm and still.

(3) The day of Grace offered to Jerusalem was very brief. But three short years and a half and the thing was over. Her fate was sealed and her doom fixed. During that time the Lord would have gathered her children to Himself, as a hen gathereth her chickens under her wings but that past, the die is cast. And this is true also of the individual. It is impossible to overestimate the importance in human life of what are called trifling circumstances.

“Think naught a trifle though it small appear :  
Sands make the mountains, moments make the year,  
And Trifles life.”

One sin involved the whole race in destruction: a moment's carelessness may entail a lifetime of disease. There are hundreds of instances on record in which fearful evils have followed one short opportunity neglected. This is a law that prevails throughout the universe, and cannot therefore be neglected with impunity. The day of Grace may be limited to the one opportunity, and the length of time which it comprises it is impossible to say. We hear of men making fortunes by what is called a stroke of business; and worldly wisdom talks glibly enough of hitting the right nail on the head, seizing the golden opportunity, taking advantage of the turning of the tide. Even Shakespeare has told us :

“There is a tide in the affairs of men  
Which taken at the flood leads on to fortune ;  
Omitted, all the voyage of this life  
Is found in shallows and in miseries.”

This is but another way of saying that the golden opportunity is presented but once, and then for the shortest possible time. And the law that obtains in



temporal things, prevails also in spiritual. The time of Grace may be short: "This thy day" passes rapidly. He who is wise will not neglect it.

(4) Then there is one other circumstance in connection with Jerusalem, of more serious import still, which is that its day of grace short as it was, was never repeated. Its golden opportunity passed away and it came no more. Our Lord's words are very solemn on this point. "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now"—mark the solemn import of the now, and see the fearful meaning in the remainder of the sentence—"now they are hid from thine eyes." "His blood be on us and on our children,"—they said in reckless bravado; and in a few short years it rained in judgments from heaven, like torrents of fire upon their city, and their land was overwhelmed with destruction. The lesson to be learned is a very solemn one. The favourable opportunity of the individual, passes to return no more. We wait for the more favourable season, but it does not come. The day of grace goes by—the curtain falls, and now the things which make for peace are hid from our eyes. An American poet remarks:—

"Once to every man and nation comes the moment to decide  
In the strife of Truth with Falsehood for the good or evil side;  
Some great cause, God's new Messiah offering each the bloom or blight  
Parts the goats upon the left hand, the sheep upon the right,  
And the choice goes by forever twixt that darkness and that light."<sup>a</sup>

II. THAT THE CONDITIONS ON WHICH THIS OPPORTUNITY DEPENDS ARE TRANSIENT AND PASS AWAY. A man in the natural state may fail to see for one of two reasons. First, there may be external darkness so intense as to render all objects invisible; and secondly, the man may

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<sup>a</sup>Lowell

be blind from some defect in his organs of vision. Spiritual blindness occurs in the same way. There may be an absence of light, or an inability to see, or the two may exist together. In the case of Jerusalem the Lord simply left her to her fate, and you know the result. The things which made for her peace had stood open before her gaze, but now they were hidden from her eyes. All the splendour of heaven had been displayed in her midst, religious truth had come to her not with a dim pale light, but with the brightness of the sun in noontide brilliancy. God Himself, who had spoken in the ages gone by, through the signs, and symbols, and prophets, and angels, became incarnate in her midst, in which she was favoured above all the times that were passed and all the ages that were to come. Still she shut her eyes to all this heavenly glory, and the opportunity for realizing it passed away. She refused to look and became blind in consequence, and hence the significance of the words of the Lord. "If thou hadst known, even thou, the things which belong unto thy peace! but now they are hid from thine eyes." This was so terrible an event that it is difficult for one thoroughly to realize it; a dense cloud passed between the spiritual sun and the people that had been illumined by its beams, and henceforth they must grope their way in murky night.

In the case of individuals similar circumstances occur. There is a day of glorious opportunity which may be short or long, but in the end it passes away and the day of Grace is over. That this is a fact cannot be doubted. The question, however, that arises here is one of very grave importance, and one which must present itself to every thinking mind. What are we to understand by the opportunity passing by? Is God not always

willing to save? Is He changeable? Does He sometimes make offers which after a short time are withdrawn? Are His blessings only to be had at special times and seasons when He is in a more favourable mood towards His creatures than at other times? Such thoughts are libels on the Most High. God is not changeable for “with Him there is no variableness, neither shadow of turning.” He does not offer to-day what He withholds to-morrow: neither is He a respecter of persons, blessing one man and cursing another. Yet in the case of the individual as in the case of Jerusalem, the things which are clear to-day are to-morrow hidden away in the dense darkness, to be seen no more. There are spiritual laws in the universe as certainly as there are natural laws, and by these spiritual laws spiritual things are governed. If a man were to prefer to live in darkness the greater part of his life, he would injure his organs of vision, become partially if not wholly blind, and the light would afterward become to him intolerably painful. It would be perfectly true to say of such a man that God had blinded his eyes, because this had happened through the everlasting laws by which God’s universe is governed. Still the whole thing had rested with the will of the man. And if you suppose that there are spiritual laws analogous to these natural laws,—which there certainly are—you will see how all difficulties on this score will pass away. God hardened Pharaoh’s heart and blinded Israel, but then it was only in the sense that the hardness of heart of the one and the blindness of the other had arisen from a violation of the spiritual laws which God had appointed. The day of Grace passes because the very conditions on which it depends are changed. The will of man becomes strengthened or weakened in proportion to its use. The affections fixed on self and the world, instead of on God

and mankind, become every day more widely separated from the things which make for the soul's peace ; and now the opportunity is gone—gone not because the blessing is not any longer offered, or because God is not still willing to bestow it, but because the last vestige of inclination for accepting it has disappeared. The whole philosophy of the question lies here. It is simple enough when you come to look at the matter coolly and deliberately, although it has been made the source of unheard of difficulties by theologians.

At the termination of the day of grace in Jerusalem, there was a fancied security, greater perhaps than had been experienced before. It was the solemn stillness in the spiritual atmosphere, which, like the calm in the natural world precedes the storm. The evening was tranquil, scarcely a breeze was astir ; a general repose prevailed ; the sun went down in gloom and rose no more. You have but to read the account of the siege of Jerusalem, written by a Jew, to see what a terrible catastrophe befell the nation. God's judgments fell thick as hail upon the people who before had cried out, "His blood be on us and on our children." We are told that so many were crucified that wood could not be found to make the crosses, nor was there room to erect them, the details of the destruction of Jerusalem are sickening in the extreme, and one does not care to dwell upon them. Eleven hundred thousand persons perished with unheard of suffering and terror. Well might the Lord, on looking forward to this time, weep over the city and lament that they had rejected the glorious offer which they were no longer capable of seeing.

In our own day a fearful blindness prevails which seems to increase on every hand ; signs abound which

show the direction things are taking. Spiritual laws can no more be violated to-day than they could eighteen hundred years ago. The opportunity comes which if persistently rejected, passes away. These spiritual laws are worthy of being studied with more zeal and energy than those which pertain to the material world. Especially just now, should they be investigated, since there are around us on every hand portentous signs of what is taking place in our midst. Materialism is increasing and forcing its way into the highest seats of learning. It would seem to have become so allied with natural science, that there is exceeding difficulty in separating them. And materialism which merges into Atheism, necessarily blinds the eyes, of those who accept it, to spiritual truths, and thus helps to hurry away the day of grace. On the other hand, religion herself has become allied with priestly intolerance and popish corruption, all of which must help to close men's eyes to the operations of spiritual law. Then, too, there are the heinous sins which to a large extent spring out of our civilization, and which cannot be particularized here. These all tend to produce spiritual blindness. There abound signs which cause good men to weep, as the Lord did over Jerusalem, for the golden opportunity so fast passing away.

In the case of each one of us, we must ever bear in mind the fact that we are subject to the operations of spiritual law, and by our every act we are either deepening, or seeking to obliterate our affection for spiritual things. There is no clearer or more certain law of man's being than that the desire for a thing becomes strengthened in proportion to the extent to which it is cultivated. Let the affections be fixed on God, let the soul be open to receive His love, which as it flows into him will enable him to carry out the



great principle of the Gospel by loving his fellow-men, and the power of his spiritual vision will increase, and the brightness of spiritual things become more brilliant every hour. But, on the other hand, let him cultivate the love of self and set his heart on things of the world, and these must each day become more and more prized until they absorb the whole soul and snap every connection between it and religion. The desire for heavenly things is thus gradually weakened until in the end it ceases, and the day of grace passes by. Thus the prospect which has opened up so conspicuously to view at one time, of the things which make for peace, passes, and they are seen no more. "If thou hadst known even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

"Of all the sad words of tongue and pen  
The saddest are these.—It might have been."

*London.*

GEORGE SEXTON, M.A., LL.D.

### The Power of Memory.

"THERE are some persons who possess this power almost miraculously. Themistocles, the Athenian statesman, could call the names of the 20,000 citizens of Athens. Hortensius, next to Cicero, the greatest orator of Rome, after sitting a whole day at a public sale, enumerated correctly from memory the multitude of articles sold, their prices, and the names of the purchasers. Seneca, the rhetorician, could repeat 2000 names read to him in the order in which they had been spoken. In 1581, a Corsican youth repeated accurately 36,000 words after once hearing them. It is said of Grotius and Pascal that they could recall at will all they had ever thought or read. Ben Jonson tells us that he could repeat all he had ever written, and whole books that he had reviewed. Some years ago a traveller who had then recently returned from Jerusalem, discovered, in conversation with Humboldt, that he was as thoroughly conversant with the streets and houses of Jerusalem as he himself was; whereupon he asked the aged philosopher how long it had been since he visited Jerusalem. He replied, "I have never been there, but I expected to go sixty years since, and prepared myself."

# The Preacher's Homiletical Commentary.

## HOMILETIC SKETCHES ON THE BOOK OF PSALMS.

OUR PURPOSE.—Many learned and devout men have gone *Philologically* through this **TEHELIM**, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough **HOMILETIC** treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1) **THE HISTORY** of the passage. Lyric poetry, which the book is, is a delineation of living character; and the key, therefore, to unlock the meaning and reach the spirit of the words is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2) **ANNOTATIONS** of the passages. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3) **THE ARGUMENT** of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4) **THE HOMILETICS** of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

### No. CLII.

#### Thoughts of Comfort and Complaint.

“**HEAR MY PRAYER, O LORD, AND LET MY CRY COME UNTO THEE,**  
etc. *Psalm cii. 1—28.*”

**HISTORY** :—This Psalm is entitled,

*“A prayer for the afflicted when  
he is afflicted, and poureth out  
his complaint before the Lord.”*

Some ascribe the psalm to Jeremiah, some to Daniel, and some to Nehemiah. It was written in all probability during the Babylonian Exile; the writer, whoever he may be, shares the affliction of his nation. It seemed to enter into his very soul, and to cause him intense personal anguish.

**ARGUMENT** :—The psalm may be divided into two parts, in the

first of which the tone of lamentation or complaint predominates (ver. 1—11); while in the second it is tempered and controlled by the contemplation of God's attributes, and a confident anticipation of His favour (ver. 12—28).—*Alexander.*

**ANNOTATIONS** :—Ver. 1, 2.—“*Hear my prayer, O Lord, and let my cry come unto Thee,*” &c. The verses consist of short petitions taken from other psalms. (See Ps. xxvii. 9; xxxi. 2; xxxix. 12; lxix. 17; lxxxviii. 2.)

Ver. 3.—“*For my days are con-*

*sumed like smoke.*" Margin 'into smoke.' "*And my bones are burned as an hearth.*" Amidst the heat of his anguish he felt his life steaming away "*like smoke,*" and his "*bones,*" his strength, rapidly decaying.

Ver. 4.—"*My heart is smitten and withered like grass.*" As the flower under the scorching heat of the summer's sun withers up, so his heart seemed scorched by the intensity of his suffering. "*So that I forget to eat my bread.*" Great mental anguish destroys appetite for food.

Ver. 5.—"*By reason of the voice of my groaning, my bones cleave to my skin.*" This verse describes emaciation as a consequence of extreme mental distress.

Ver. 6.—"*I am like a pelican of the wilderness.*" The Hebrew word pelican in the verse, is rendered cormorant in Zeph. vii. 14; Isa. xxxiv, 11. It is a bird that lives in swamps, and sits alone with its bill resting on its breast. "*I am like an owl of the desert.*" The idea conveyed by these figures is that of extreme loneliness and desolation. The "*desert*" should be rendered, "among ruined places."

"An owl that o'er some ruin'd heap  
Sits cowering all the day."

Ver. 7.—"*I watch, and am as a sparrow alone upon the house-*

*top.*" "It is evident," says Rev. J. G. Wood, "that the sparrow here upon the 'housetop' cannot be the lively, gregarious sparrows which assemble in such numbers on those favourite feeding places, the housetops of the east." He thinks it is the blue thrush that is referred to; a bird that is seldom seen with more than one, and is fond of sitting on the top of houses, uttering its solitary note.

Ver. 8.—"*Mine enemies reproach me all the day: and they that are mad against me are sworn against me.*" Here is one source of his distress, the reproach of his enemies.

Ver. 9.—"*For I have eaten ashes like bread, and mingled my drink with weeping.*" To sit amongst ashes, and to strew the head and dress with ashes, are well known expressions of grief (Job. ii. 18).

Ver. 10, 11.—"*Because of Thine indignation and Thy wrath: for Thou hast lifted me up and cast me down,*" &c. "The original words express the ideas, wrath and indignation, as strongly as they can be expressed." *Delitzsch*. "The bitterest ingredient in our cup of sorrow is to know that it is owing to Jehovah's wrath and fierce anger for sin. Instead of 'cast me down,' rather, 'cast me away.' The idea of lifting up, with a

view to throwing down with the greater force, is strained. The metaphor is probably from the wind (Job. xxvii. 21 ; xxx. 22) which lifts up and casts away (Isa. xxii. 17). It describes the condition of God's people, plucked by His hand out of the home of promise, and cast far away into exile ; where their days (Ps. xc. 9), in mid course, decline and vanish away as a shadow that lengthens (Jer. vi. 4) and disappears in the gloom (Ps. cix. 23), or as a plant plucked up by the roots, dried up instantly and destroyed."—*Canon Cooke.*

Ver. 12.—"*But Thou, O Lord, shalt endure for ever : and Thy remembrance to all generations.*" Here the psalmist comforts himself with the assurance that God is unchanging and everlasting.

Ver. 13.—"*Thou shalt arise and have mercy upon Zion : for the time to favour her, yea the set time, is come.*" He fully anticipates God's interposition on behalf of Israel. The "set time" refers to the time spoken of in Isa. xxv. 11, and Dan. ix. 2.

Ver. 14.—"*For thy servants take pleasure in her stones, and favour the dust thereof.*" This seems to be given as a reason for his expectation. The captive people had begun to mourn over Jerusalem and to turn to God

in repentance.

Ver. 15.—"*So the heathen shall fear the name of the Lord, and all the Kings of the earth Thy glory.*" The restoration of Jerusalem will contribute to the conversion of the world.

Ver. 16, 17.—"*When the Lord shall build up Zion, He shall appear in His glory,*" etc. "These verses give the reason of the fear of the heathen, and the extension of God's Kingdom : they are closely connected with the preceding and should be rendered, because the Lord hath built Zion, hath appeared in His glory, because He hath turned Himself to the prayer of the destitute and not despised their prayer. The prayer of the destitute *i. e.* the poor homeless exiles. The building up of Zion is an answer to their prayer ; as the Incarnation was the fulfilment of the prayers of the faithful (Luke i. 13), and Christ's second Advent will be His response to the cry of the martyrs, (Rev. vi. 10)."

Ver. 18.—"*This shall be written for the generation to come.*" This seems to be another plea for the restoration of the exiled people, it shall be committed to writing for the edification of the generation to come. "*The people which shall be created shall praise the Lord.*" The people when restored will be

like a new creation. In captivity they were like the valley of dry bones. In their restoration they would be a living army.

Ver. 19, 20.—“*For He hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth to hear the groaning of the prisoner, to loose those that are appointed to death.*” Or as in margin the children of death. As of old He looked down upon His people in Egyptian bondage (Exod. iii. 7), and heard their cry, now He looks down upon them in Babylon and hears their cries, (Psalm lxxix, 11.)

Ver. 21, 22.—“*To declare the name of the Lord in Zion, and His praise in Jerusalem,*” &c. In the Prayer Book it is rendered that they may declare. Here two effects are stated as resulting from the restoration, —God’s praise would be sung in Zion, and heathen nations would be gathered into it. (Psalms xxii, 27; lxvii, 32; Isa. xlv, 14; lx, 4.)

Ver. 23, 24.—“*He weakened my strength in the way; He shortened my days. I said, O my God take me not away in the midst of my days. Thy years are throughout all generations.*” Here the writer seems to lament, because he was so far gone in life, so far exhausted in strength,

as not to participate as he would desire in the joy of the restoration. And yet he prays that his life may be continued until the event arrives.

Ver. 25—26.—“*Of old hast Thou laid the foundations of the earth: and the heavens are the work of Thine hands,*” &c. The Psalmist looks backward; the heavens and the earth, dating from so great antiquity, are God’s work: therefore He was before them. In the next verse he looks forward: these primeval heavens and earth, as they had a beginning so will they have an end: their present condition will give place to another: they will be changed: there will be a new heaven and a new earth: but in the midst of this change God abides for ever. (Isa. li. 6: lxv. 17: lxvi. 22.)

Ver. 27.—“*But Thou art the same.*” Who? The Eternal Creator whom the writer of the Epistle to the Hebrews recognised in Jesus Christ. (See Heb. i. 10, 12.)

Ver. 28.—“*The children of Thy servants shall continue, and their seed shall be established before Thee.*” “This,” says Dr. Alexander, “might be translated as a prayer, Let the sons of Thy servants continue, or be established.”



HOMILETICS :—We may gather up from this psalm two classes of thought, thoughts of *complaint* and thoughts of *comfort*. The first class will be found in the first eleven verses, the second class in the remainder of the psalm.

I. Thoughts of COMPLAINT. The patriotic poet, whether Nehemiah, Jeremiah, Daniel, or David, is the subject of some great affliction, and under the influence of this affliction he thinks deeply and intensely. First : Here are thoughts concerning his *bodily* sufferings. He refers (1) To the physical anguish of his life. “*For my days are consumed like smoke and my bones are burned as an hearth.*” His sufferings were like the fire, causing his life to run into “*smoke*,” and his “*bones*” to be charred as on a “*hearth.*” To what depths of anguish the human body is capable of being subjected ! Take Job as an example. “When I lie down I say when shall I arise, and the night be gone and I am full of tossings to and fro until the dawn of day. . . . My skin is broken and become loathsome,” &c. Our physical sufferings argue our moral fall and depravity. He refers (2) To the terrible brevity of his life. “*My days are like a shadow that declineth : and I am withered like grass.*” Human imagination cannot conceive a more striking figure to express the insubstantiality and brevity of life than that of a “*shadow.*” A shadow, what is it ? It is nothing, and grows longer and longer until it is lost in midnight. Men are but shadows, moving under the Sun. They “*are withered like grass.*” Not like the cedars of Lebanon, or the oaks of Bashan that flourish for centuries, but like the grass that springs up under the sun in the morning, and in the evening lies withered and dead. Secondly : Here are thoughts concerning his *mental* sufferings. Listen to the utterances running through the passage

expressive of his mental distress. "*I am in trouble.*" "*My heart is smitten and withered like grass so that I forget to eat my bread. By the reason of my groaning my bones cleave to my skin. I am like a pelican,*" &c., &c. His mental anguish destroyed his appetite for food, made his bones "*cleave*" to his "*skin*," and to mingle his drink with tears. Such is the connexion between the mind and the body that a suffering mind will soon bring the body to decay and death. One dark thought has often struck down a stalwart frame. Thirdly : Here are thoughts concerning his *social* sufferings. "*Mine enemies reproach me all the day, and they that are mad against me are sworn against me.*" We have social natures, and the coldness, the calumny, the envy and jealousy of our fellow men cannot fail to strike anguish into the heart. Man, alas ! is the devil of man. Fourthly : Here are thoughts concerning his *religious* sufferings. "*Because of Thine indignation and Thy wrath : for Thou hast lifted me up, and cast me down.*" That which gave bitterness and anguish to all his sufferings was the sense of the Divine displeasure brought upon him in consequence of his sins. Moral suffering is the soul of all suffering. "A wounded spirit who can bear?"

Such are some of the thoughts of complaint we have here, a complaint concerning suffering bodily, mental, social, and religious. We pass on now to notice

II. Thoughts of COMFORT. These thoughts refer to God. First :—To His existence amidst all the changes of earth. "*But Thou O Lord shalt endure for ever, and Thy remembrance to all generations.*" Amidst the revolutions of empires, the successions of generations, the sweep of milleniums, He remains, remains as an immovable rock midst all the surging seas of change. Is not

this a consolatory thought for the suffering saint? These thoughts refer—Secondly : To His anticipated interposition on behalf of mankind. “*Thou shalt arise and have mercy upon Zion : for the time to save her, yea the set time is come,*” &c. (ver. 13—18.) The verses suggest the following remarks concerning His future interposition on behalf of mankind. (1). It is fixed. “*A set time.*” With God there is a time for everything : a time to create and a time to destroy, a time to build up and a time to pull down, &c. (2). It is conditional. “*For Thy servants take pleasure in her stones and favour the dust thereof.*” The captives in Babylon were now rousing themselves and beginning in earnest to look to God for help. God works with man and by man. “For all these things will I be enquired of,” &c. “Seek and ye shall find, knock and it shall be opened,” &c. (3). It is glorious. “*The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory.*” When He comes to work on behalf of a suffering world, people that know Him not, even the kings of the earth will honor and worship Him. (4). It is prayer answering. “*For He hath looked down from the height of His sanctuary : from heaven did the Lord behold the earth.*” He will interpose in answer to the importunate and persevering prayers of His people. Is not the fact that God will interpose for mankind a consolatory thought? (5). It is always memorable. “*This shall be written for a generation to come : and the people which shall be created shall praise the Lord.*” These thoughts refer—Thirdly : To His past kindness towards the suffering. “*For He hath looked down from the height of His sanctuary,*” &c. (ver. 19, 22.) He “looked down” upon His suffering people in Egypt, heard their groans and delivered them : and upon His suffering

people in Babylon and restored them to their country. This He ever does. He looks down from heaven on His suffering people, hears their cries and He will interpose on their behalf. These thoughts refer—Fourthly: To His unchangeableness amidst all the mutations of the universe. (1). Men change but He remains the same. “*He weakeneth my strength in the way: He shorteneth my days. I said O my God take me not away in the midst of my days. Thy years are throughout all generations.*” (2). The universe changes, but He remains the same. “*Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish but Thou shalt endure.*” From this passage the following truths may be inferred. (1). That the universe had an origin and is destined to have a dissolution. (a). It had an origin. “*Of old hast Thou laid,*” &c. This account of the origin of the universe contradicts atheistic eternalists and sceptical evolutionists. (b). It will have a dissolution. “*It shall perish.*” Dissolution in fact is a law of the organised universe. (2). That both the origin and dissolution of the universe are attributable to One Personality. “*Of old hast Thou laid.*” The writer of the Epistle to the Hebrews applies this to Christ, therefore to him Christ was Eternal God. One Being created all, one Being will dissolve all. (3). That this One Personality remains unalterable from the origin to the dissolution of the universe. “*Thou art the same.*”\*

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\* For a further amplification of these points see Homilist Vol. iii. Page 321.

## HOMILETIC GLANCES AT THE GOSPEL OF ST. JOHN.

[As our purpose in the treatment of this Gospel is purely the development, in the briefest and most suggestive form, of Sermonic Outlines, we must refer our readers to the following works for all critical inquiries into the author and authorship of the book, and also for any minute criticisms on difficult clauses. The works we shall especially consult are :—"Introduction to New Testament," by Bleek ; "Commentary on John," by Tholuck ; "Commentary on John" by Hengstenberg ; "Introduction to the Study of the Gospels," by Westcott ; "The Gospel History," by Ebrard ; "Our Lord's Divinity," by Liddon, "St. John's Gospel," by Oosterzee ; "Doctrine of the Person of Christ," by Dorner ; Lange ; Sears ; Farrar ; etc., etc.]

### No. CVIII.

#### The Great World-Restoring Spirit.

"BUT WHEN THE COMFORTER IS COME WHOM I WILL SEND UNTO YOU,"  
&c.—*John* xv. 26, 27.

EXPOSITION :—Verse 26.—"*But when the Comforter is come.*" Read Advocate instead of Comforter. "*Whom I will send unto you from the Father.*" What childish and withal presumptuous speculations have technical theologians indulged in, in what is called the *procession* of the Holy Ghost. For example, the Greek Church held the dogma that the Spirit proceeded from the Father only through the Son : while the Latin Church insisted that He proceeded from the Father and the Son : and the one short word *Filioque* which the latter would exclude and the former insert in the Creed was the cause of the great schism between the Eastern and the Western Churches. "*Even the Spirit of truth.*" Truth is a small word but it is an infinite thing, it is the

underlying unchangeable reality in the great universe of thought. In character this spirit is eternal reality in the universe of shadows, semblances, and phenomena. "*He shall testify of me.*" Dr. Browne says. "This refers to that glorious Pentecostal attestation of the Messiahship of the Lord Jesus which in a few days gave birth to a flourishing Christian Church in the murderous capital itself and the speedy diffusion of it far and wide."

Ver. 27.—"*And ye also shall bear witness.*" "The apostles should bear witness by their inspired records of Christ's life, which we have in the Gospel narratives. This they should do, not independently of the Spirit but under His prompting, and yet individually, giving each his own testimony."



HOMILETICS:—Here we have presented to us *the great world-restoring Spirit*, the Spirit that was striving with men in the ante-deluvian age, and with men in every subsequent age, and that came with new arguments and power after our Saviour's ascension to heaven. Here we have—

I. HIS ADVENT FORETOLD. “*When the Comforter (advocate) is come whom I will send unto you.*” First: The prediction was given to comfort them in the prospect of the persecution to which He had just directed their attention. They are given to understand that however great their approaching trials may be, and though He Himself was about departing from them, one would soon come to them from His Father who would be *all sufficient* for their help. Secondly: The prediction here given was strikingly fulfilled on the day of Pentecost, in connection with the preaching of Peter. “And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Here we have—

II. HIS CHARACTER PORTRAYED. “The Spirit of truth.” There is a spirit of *lying* abroad in the world, sowing the seeds of error in human souls, and cultivating them into briars and thorns, into poisonous weeds, and Upas trees. But here is the Spirit of truth who is also abroad and at work. First: He is *infallible* truth. Truth without any admixture of error or impurity. His ideas and His affections, so to say, are in perfect accord with eternal fact.

Secondly : He is *redemptive* truth. His truth is to open the eyes of ignorance, to break the chains of bondage, to cleanse the heart from impurities, to deliver the conscience from guilt ! In one word, to restore the soul to the knowledge, the image, the friendship, and the enjoyment of the great God. Here we have—

III. HIS WORK INDICATED. First : His work is that of an *Advocate*. He goes into the Court of human conscience and there He pleads for spirituality, benevolence, righteousness, God, against worldliness, selfishness, wrong, the devil. Sometimes He pleads in whispers, sometimes in thunder. Always is He earnest and persevering. He inspires His ministers to say, “We beseech you in Christ’s stead be ye reconciled unto God.” Secondly : His work is that of a *witness*. A witness for Christ, for the perfection of His character, the purity of His doctrines, and the beneficence of His influence. He does this through the teaching, the miraculous works, the moral triumphs, and the noble lives of those whom He inspired as the Apostles of Christ.

CONCLUSION : Let the assurance that this restoring Spirit is in the world, encourage us in our efforts to spread truth, and in our trials to be magnanimous and patient.

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## Sermonic Saplings.

### OUTLINES ON GIDEON.

#### 3—A Good General.

“AND IT CAME TO PASS THE SAME NIGHT, etc.—  
*Judges* vii. 9 and 23.



T was said by Napoleon that God was on the side of the strongest battalions. Notwithstanding our present advances materialism is still deified. We lean to the side of the strongest battalions, and march under the banner of imperialism. Gideon's first battle teaches another lesson. The strongest battalions did not then triumph. By trumpets and empty pitchers, in the hands of three hundred men, the Midianites and the Amalekites were overthrown. A giant falls before a sling used by a boy's hand. A babe in a cradle frightens a ruler. A cross is working universal conquest. “God hath chosen the foolish things, etc.” We may go back to rude ages in order to learn the might of moral forces. We look to Gideon for the characteristics of a good general.

I. A good general is LED. Not by caprice, not by the promptings of ambition, not by the desire of spoil, not by the voice of an unthinking host; but by patriotism, by the love of humanity broadly considered, and by the leading of the Eternal. Thus was Gideon. Love of fatherland led on to heroic deeds. He strove to promote the greatest ultimate good of humanity. God called him by an angel's voice, strengthened him by the miracle of

the dewy fleece, developed him and his comrades by the water-test, and perfected him by the enemy's dream. Lesson—seek for divine directions, and for divine furnishing, before going to any welfare.

II. A good general LEADS. Allowed on all hands. Napoleon led. Cæsar said, "Come," not go. Abimelech led. Gideon was ever to the front. He *himself went as a spy to the camp of the enemy*. Listeners hear no good of themselves. Every rule has its exception. Gideon heard that which meant good. For God gave the dream, and provided an interpreter. Notice about the dream. An inglorious symbol—a barley cake. An inglorious method—tumbled into the host of Midian. A glorious issue—The barley cake smote and overturned the royal tent. Inglorious instruments and methods work glorious issues when God directs. This is nothing else save the sword of Gideon; for into his hand hath God delivered Midian and all the host. He gave *the example of brave deeds*. "Look on me, etc." No empty boast. He did not take measures for flight if the three hundred should fail. Took his part in the fray, ready to do, to dare, and to die. Lesson: consider the Captain of our salvation. "He leads through no darker rooms etc." The footprints of his feet seen in every path of sorrow along which his followers have to travel. The blood stains from his person mark every field where his soldiers must fight. Courage, brothers, for Christ goes before in every conflict.

III. A good general INSPIRES. Wonderful the hold of great generals on their soldiers. Inspiring the shout—"Arise; for the Lord hath delivered into your hands the host of Midian." The men catch the burning enthusiasm of their leader. Lesson—How inspiring the presence and

the voice of Jesus. Under that inspiration his soldiers have displayed a heroism before which the heroism of carnal warriors pales its splendours. The soldier that might face the cannon's mouth would shrink from a martyr's doom. Christ's modern soldiers not always brave because they do not constantly catch sight of his inspiring presence. Be ye also enlarged, and open to the inspiration of Jesus Christ.

IV. A good general WISELY DISPOSES. Gideon divided the three hundred men into three companies. Wise design in this arrangement. In the darkness, with the flashing lights, the three companies looked a formidable host. Some might have said let us stick together, and our danger will not be so great. Gideon does not appear to have so thought. Lesson—Jesus wisely disposes. Not where we think, but where Christ has placed is best. If we doubt the divine appointment of our present position, let us seek for direction by prayer.

V. A good general SKILFULLY USES UNLIKELY WEAPONS. A good workman does not complain of his tools. Gideon did not complain because he had to use empty pitchers, lamps and trumpets. They might be better than thirty-eight ton guns. These may explode to the damage of the attackers. The pitchers broke to the discomfiture of the attacked. Lesson—our great General makes skilful use of unlikely material. The ram's horn of Gospel preaching more effectual than the silver trumpet of philosophy. Fishermen have beaten the savants. A tinker's the greatest name in modern literature. A cobbler a great missionary. A weaver, mightiest of explorers.

VI. A good general RAISES A GOOD BATTLE-CRY. "The sword of the Lord and of Gideon." Its inspiration felt to-day through intervening centuries. It rolls along the



great highways of time. Wonderful utterances coming from those far-off times. In moral conflicts the words stimulating. Better than Napoleon's—"Gentlemen, remember that forty centuries are looking down upon you." Lesson—Jesus Christ gives a good battle-cry by his servant Paul: "God forbid that I should glory, &c." The battle-cry of modern science will not do for the soldiers of Jesus Christ.

VII. A good general MAKES GOOD SOLDIERS. Such a statement may go too far; for the great commander is reported to have said, that "with French officers and English soldiers he would conquer the world." There is action and re-action. The good general must have the material out of which good soldiers are made. The timid and the self-indulgent sent home. Jesus the best captain, and yet his soldiers are not always the best. The pastor cannot work one church, but obtains great success in another sphere. No difference of method, but difference of material. Like pastor, like people, must be joined with like people, like pastor. Good soldiers. Every man stood in his place round about the camp. Admirable order. Every man had his place assigned, and stuck to it without murmuring. The curate did not complain because he was not a vicar. The country pastor did not sigh for the city church. The man in poor circuits did not complain of favoritism because he was not sent to better pasturage. Lesson—If Gideon's men were brave and faithful, much more should Christ's men. Seek to get near to a personal living Christ. If we would be good soldiers, we must keep the Captain of our salvation ever in view.

VIII. A good general SECURES A GOOD ISSUE. Gideon had a good issue even from a worldly point of view.

The Midianites were discomfited and dispersed. In material warfare victory is called the good issue ; through men here the disaster of victory is nearly equal to that of defeat. However in moral warfare seeming defeat may be real victory. Moral conflicts must ultimately have good issues in the broadest sense. Our great Captain will gather up the seeming defeats of His soldiers in time, and make them contribute to His and their eternal renown. Lesson—Do not measure issues by earthly rules of measurement. Wait for the measuring rules of heaven. Wait in order to learn the mathematics of eternity. The applauded victors of earth may *then* be weighed in the balances and found wanting. Earth's badly done may after all be heaven's well done.

WM. BURROWS, B.A.

### Eminent Piety and Efficiency in Business not Incompatible.

(Continued from p. 250.)

"THEN SAID THESE MEN," ETC.—*Dan.* vi. 5.



UT these sources of refreshment are not open to all. Thousands of the sons and daughters of toil find such springs of comfort sealed to them. In vain they sigh, and wait for the inspiration of the green field or for the breeze of the fresh blue sea. Nature's beauties are rarely seen by them. But there is a fountain of strength free to all. Daniel knew its power. Amid the cares of office he found relief and stimulus, doubtless in many ways, but he found it chiefly at the throne of grace ; in his prayers and regular communings with his God. The prime minister of Darius must have been often occupied with harassing affairs. But at stated intervals the holy

man broke through them all, and reached a loftier, calmer region. Three times a-day with his face devoutly turned towards the sanctuary, in Jerusalem, "he kneeled and prayed, and gave thanks before his God." And do you think the moments so spent in fellowship with the Father was lost time to him? Do you think that in consequence, the movements of his mind were less rapid? his perception less keen? his judgment less sound and sure? I trow not. Nay, here was the secret of his strength.

My friend, you have *your* cares and trials. Every day brings its punctual duties which cannot be postponed. Human life grows more artificial and intricate. In business, competition runs high. You live amid "a strife of tongues." You leave your daily avocations weary and worn. You look forward to a morrow which will be a repetition of to-day, and you know not what demands may be made on your activity, patience, sagacity, and strength. Well, murmur not. If you are a good man Daniel's God is yours. If you are a follower of Christ, you have a friend to go to. To him you may repair with your burden and your cares. From him you may get light and joy. You too may retire from the world, rise above its din and toil, "wait upon the Lord, and renew your strength." You may "come boldly to the throne of grace, obtain mercy, and find grace, to help in every time of need." From these heights of calm communion you may come down into the busy world below better prepared to meet its thick coming engagements, to bear its manifold provocations, to contend with its difficulties, and successfully to manage its affairs. Our honoured statesman and philanthropist, William Willberforce, found not only a Sabbath once a week, but in the hour sacred to morning prayer, a Sabbath in each

day. These advantages are yours. And hence in view of them, one has a right to say to you as to a Christian, that in regard to all lawful secular engagements, while to be (in commercial phrase) below par is discreditable to any, it is almost inexcusable in you. For happily like your Lord, you "have meat to eat which others know not of." In your management and daily work there should appear at the least the average amount of efficiency and skill. Let us remember that our religion, while it is spiritual, is practical. Heaven is its origin and home, but earth must be the theatre of its operations and its victories. The common duties of our life and worldly calling furnish the ground on which its excellence and power may be displayed. We are taught here—

Fourthly, SUCH A COMBINATION REFLECTS HONOUR ON RELIGION AND MATERIALLY AIDS ITS ADVANCE. It is the misfortune of some to accumulate stumbling blocks on the high road of religion, and as they proceed in life to strew their path with inconsistencies, which become formidable obstacles in the way of upright but worldly men when invited to approach Christ and his church. Manifest discord between the religious profession and the common life, dishonours the name of Christ, creates doubt in the minds of men as to the power of his truth, fills their minds with a false and unfavourable impression of its general influence, and thus tends to strengthen those prejudices already too strong, which prevent their forming a just estimate of a true Christian life.

In this respect we have all to confess manifold deficiencies. We have not placed before the world a fair sample of religion. Let us, however, remember and imitate Daniel's conduct, and we may yet render the cause of Christ important service. Combine thorough efficiency in business with all the exercises of piety, and you will in

your own person demonstrate that the two things can co-exist. So doing, you will close the lips of the gain-sayer ; you will deprive the objector of an argument which he is but too glad to advance. Religion will be saved from a needless slur and encumbrance. By “well doing you will put to silence the ignorance of foolish men,” and facilitate the influence of the truth over many minds. Deem not the advice needless. Possibly, many into whose hands these words may fall live in houses of commerce and trade ; young men, who, like Daniel, are placed over some department of business. And as in Daniel’s case so also in yours, some around may watch for your halting, and would rejoice in your fall. Should you fail in discharging the duties of your station, unfriendly minds would impute your failure to your religion—they would not wait to discriminate. Although it would be often nearer the truth to ascribe such failure to a deficiency of religion and a forgetfulness of its laws. But by God’s help you may do as Daniel did ; so combining attention to “the things unseen and eternal” as to put yourself in a position to say : ‘find fault they may—I am conscious of many deficiencies—but they shall not discover it in my work—they shall have no just occasion to complain of the manner in which the duties of my situation are discharged. As a Christian I will try to perform them not only as well, but if possible, a shade better than others. So that, let malice itself, inspect my conduct, let envy itself, examine my proceedings, their confession shall be ; “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”’

May the Lord, whom we serve, enable us all so to act for the credit of religion and the glory of his holy name. Amen.

*Brixton Hill.*

DAVID JONES B.A.



# Notes on the Epistle to the Colossians.

REFERRING our readers for all historical and critical remarks about this Epistle to the able Commentaries of LIGHTFOOT and ELLICOTT, and FABER's more recent "*Life and Work of St. Paul*," it is nevertheless necessary to carry into and throughout our consideration of the entire Epistle, what was its main purpose. Throughout St. Paul is dealing with the twofold evil that had arisen in the Colossian Church—an error half Judaic, half Gnostic—an error that was theological and practical. It arose from the wrong conception of matter as inherently evil and as demanding intervening mediators between the material system of things and God; and at making abstinence from contact with material things, as far as might be possible, very incumbent on the godly. This error has its modern analogies in Sacerdotalism, and in Pietism. To combat the error then and now the *Plenitude of Christ* must be preached; Christ the fulness therefore the all sufficient Mediator, therefore too the all sufficient Consecrator of the material system. The errors of the Ritualist, and of the Recluse are both met by this great fact.

## No. V.

### The Ministry of the Mystery,

"IF YE CONTINUE IN THE FAITH GROUNDED AND SETTLED, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL, WHICH YE HAVE HEARD, AND WHICH WAS PREACHED TO EVERY CREATURE WHICH IS UNDER HEAVEN; WHEREOF I PAUL AM MADE A MINISTER; WHO NOW REJOICE IN MY SUFFERINGS FOR YOU, AND FILL UP THAT WHICH IS BEHIND OF THE AFFLICTIONS OF CHRIST IN MY FLESH FOR HIS BODY'S SAKE, WHICH IS THE CHURCH: WHEREOF I AM MADE A MINISTER, ACCORDING TO THE DISPENSATION OF GOD WHICH IS GIVEN TO ME FOR YOU, TO FULFIL THE WORD OF GOD; EVEN THE MYSTERY WHICH HATH BEEN HID FROM AGES AND FROM GENERATIONS, BUT NOW IS MADE MANIFEST TO HIS SAINTS: TO WHOM GOD WOULD MAKE KNOWN WHAT IS THE RICHES OF THE GLORY OF THIS MYSTERY AMONG THE GENTILES; WHICH IS CHRIST IN YOU THE HOPE OF GLORY: WHOM WE PREACH, WARNING EVERY MAN IN ALL WISDOM; THAT WE MAY PRESENT EVERY MAN PERFECT IN CHRIST JESUS: WHEREUNTO I ALSO LABOUR, STRIVING ACCORDING TO HIS WORKING, WHICH WORKETH IN ME MIGHTILY."—*Col. i. 23—29.*

In these words the Apostle dwells on his own part in carrying out Christ's work of reconciling men to God.

That he does this in no boastful spirit, goes without saying, but that he does so without any affectation of

reserve or of modesty is equally plain. Indeed, he sets forth with unusual emphasis the glory of the word the Apostle has to proclaim, and the greatness of the work that proclamation involves; that word, he shews is a sublime mystery,—that work, a manifold ministry.

I. THE WORK OF THE MINISTRY IS THE PROCLAIMING OF A BLESSED MYSTERY. The term “mystery” as Paul here twice uses it, and often in this Epistle, does not describe what is essentially incomprehensible; but rather what was hidden but is now revealed. The Gospel is a mystery, but a mystery that is to be preached fully, as Bishop Lightfoot renders the word “fulfil;” a mystery that is made manifest, a mystery into which (as the word borrowed from the ancient mysteries, in verse 28, suggests), every man may be initiated. (1) *The Gospel a mystery.* All religion

deals with mystery. Genuine mystery is the stamp of a religious divinity,—false mystery is the counterfeit superstition stamps. In its aspect towards the vast, the Infinite, the Divine, religion must always have some mystery to man. (2) The Gospel a mystery that was *long secret from man.* “Hidden things belong to God.” There are hidden facts and laws in nature that science has only gradually discovered, or is now only gradually discovering; hidden moral meanings in nature and history that poet’s sight only can descry and poet’s song only describe. There were hidden things in religion that only holy men of old moved by the Holy Ghost could reveal. (3) The Gospel is a mystery *that is now fully revealed.* Whatever may have been the guesses of nobler pagans, or the anticipations of patriarchs, or the predictions of prophets, all was only as the pale

light of very early dawn upon the hills of ancient time. It was noon when Christ lived, taught, died. The seal was broken, the secret was revealed. What secret? (4) The Gospel is *the revealed secret of God's universal redeeming love*. Christ is fully proclaimed. And Christ is the mystery. In Him are all the treasures, all the wealth, of God stored away. (a) *All the mystery* is proclaimed in Christ. As the rainbow has all possible colors in its wondrous arc, as the fabled music of the spheres has all possible tones in its chord, so in Christ is *all* the wisdom, *all* the righteousness, *all* the love of God. [b] *All men* may receive the blessings of this mystery. Christ, and Christ freely given to the Gentiles, and Christ freely given to be an indwelling power in them, is the great mystery which, as Paul dwelt on it, made him proclaim it with newer and

deepening joy. "Now," when I see the full extent of God's mercy, "now," when I ponder His mighty, all sufficient, all embracing love, I rejoice not only to proclaim, but to suffer untold sacrifices in proclaiming it to men. Anything, Paul felt and said, was worth suffering if he might but preach the whole Gospel, without reserve, to all men without restriction. This leads us to notice—

II. THIS WORK INVOLVES COMPLETE CONSECRATION ON THE PART OF ITS MINISTERS. This consecration may, indeed, often does, involve (1) *Intensity of suffering*. Very bold does the assertion of the apostle seem about "filling up what is behind of the sufferings of Christ." Were His sufferings incomplete then? No and yes. Yes for He left work to be done that involves suffering. There must be suffering sympathy,

suffering self-denial, sometimes suffering deaths in carrying on the work of bringing men to God.—This consecration will involve—(2) *Manifoldness of labour*. There is the three-

fold function of the Christian worker denoted here. This consecration is the result of—(3) *The highest constraint*.

URIJAH R. THOMAS.  
*Bristol.*

## NO. VI.

### Three Wonderful Things.

“FOR I WOULD THAT YE KNEW WHAT GREAT CONFLICT I HAVE FOR YOU AND FOR THEM AT LAODICEA, AND FOR AS MANY AS HAVE NOT SEEN MY FACE IN THE FLESH: THAT THEIR HEARTS MIGHT BE COMFORTED, BEING KNIT TOGETHER IN LOVE, AND UNTO ALL RICHES OF THE FULL ASSURANCE OF UNDERSTANDING, TO THE ACKNOWLEDGMENT OF THE MYSTERY OF GOD, AND OF THE FATHER, AND OF CHRIST: IN WHOM ARE HID ALL THE TREASURES OF WISDOM AND KNOWLEDGE.—*Col. ii. 1-3.*”

I. We have here—A NOBLE ANXIETY. In the words he here uses Paul pictures his eagerness as the eagerness of the racer and the wrestler in the then familiar national games. So far there is nothing very rare, for the spectacle of anxious men struggling with keenest

eagerness to gain some purpose of their own is common. Life is an arena crowded with such. But the elements of nobleness in Paul as here discovered are (1) His anxiety *for others*. He says to the men of Colosse my “conflict is for you.” It is no self-centred life that Paul

lives when he spends himself lavishly for these early churches. (2) His anxiety *for the absent*. There is a counterfeit coin in current speech, "out of sight, out of mind." It is a proverb coined in the mint of a very shallow and selfish life. It is only true of the worst men. Such a spirit (a) limits power, (b) narrows character. Whilst real care for the absent (a) *Increases the power of the mind*. It gets strong enough to wing its pinions over oceans, and even to pierce other worlds. (b) *Cultivates a spiritual habit*. It delivers man from being the creature of sense. (3) His anxiety *for those with whom He had no direct connection*. He is caring for the group of churches on the Lycus that he had not planted or even visited. It was pure, disinterested love. Such is Paul's noble anxiety. Wherein does the modern gospel of altruism excel

this gospel Paul believed and practised? And where has altruism the motives with which Christianity pulsates, or the examples that Christianity can cite?

II. A BLESSED EXPERIENCE. Analysing these verses we find signs (1) *Of personal comfort*. The word comfort here, as in the word, "Comforter," points to more than solace, it tells of encouragement, strengthening. What better experience could he desire for the members of this young church than that their hearts should be comforted. But to that is added the blessing (2) *Of social security*. Few expressions can describe a completer unity than this, "knit together." It means an interweaving of sympathies, an interlinking of destinies. And this interweaving and interlinking is attained by the highest and surest method, "in love." (3) *Of firm conviction*. "Full assurance." There



is much more here than mere opinion, there is conviction. A conviction too of man's noblest faculty, the understanding, which is more than the reason alone. And this complete conviction is, as to the truth, of the supremest importance, namely, the acknowledgment of the open secret about God.

### III. AN OPEN SECRET.

As we have seen, Paul did not mean by mystery, an unknowable, mystical something; but rather a truth once hidden but no longer concealed; a truth fully, freely revealed. Christianity is the open secret. The self-revelation of Christ is the revelation

of man, of duty, of God, of Heaven. In Him were stored away all the riches of truth and love for which men cried. He is the exhaustless storehouse of God's supplies for man's higher nature. He is the still small voice, and God is in the voice, and only the listening will hear. Or He is a vast mine of thought, of sympathy, of grace, and only the industrious who sink the shaft of inquiry, of fellowship, of faith, will know what the mine contains. Paul knew.

URIJAH R. THOMAS.

*Bristol.*

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## *Germes of Thought.*

### THE PREACHER'S FINGER-POST.

#### Emblems of Man's Earthly Good, and God's Disciplinary Procedure.

“AND THE LORD GOD PREPARED A GOURD, AND MADE IT TO COME UP OVER JONAH, THAT IT MIGHT BE A SHADOW OVER HIS HEAD, TO DELIVER HIM FROM HIS GRIEF. SO JONAH WAS EXCEEDINGLY GLAD OF THE GOURD. BUT GOD PREPARED A WORM WHEN THE MORNING ROSE THE NEXT DAY, AND IT SMOTE THE GOURD THAT IT WITHERED. AND IT CAME TO PASS, WHEN THE SUN DID ARISE, THAT GOD PREPARED A VEHEMENT EAST WIND; AND THE SUN BEAT UPON THE HEAD OF JONAH, THAT HE FAINTED, AND WISHED IN HIMSELF TO DIE, AND SAID, IT IS BETTER FOR ME TO DIE THAN TO LIVE.”—*Jonah* iv. 6—8.

I shall use these verses as presenting an emblem of man's earthly good, and an emblem of God's disciplinary procedure.

I. As an emblem of MAN'S EARTHLY GOOD. I take the “gourd” to represent this. What this plant was, whether it was as some suppose, a kind of cucumber which sprung swiftly from the soil, and covered the booth which Jonah

had reared, and under which he sat, or a kind of ivy that crept up and overshadowed his dwelling, or some plant of more rapid growth and more luxuriant foliage, it matters not. We are told the Lord “prepared” it. It was some indigenous plant, characterised by a speedy growth and abundant leafage, and whose growth, perhaps, was stimulated by a Divine infusion of an unusual amount of vegetative force. It was a great blessing at the time to Jonah. It screened him from the rays of the Oriental sun, and refreshed his sight with its verdure. And it is said that “Jonah was exceedingly glad of the gourd.” He felt that it was good. Now, this gourd was like man's earthly good in three aspects, in its development, its decay, and destruction.

First: In its *development*. (1) It came out of the earth. The gourd was not a plant sent down directly from heaven. It grew out of the soil. So with all our worldly good. From the earth come all our granaries, our wardrobes, our houses, and all that blesses our material existence. It is all out of the earth. (2) It came out of the earth by Divine agency. It was not the less a Divine gift be-

cause it seemed to grow in a natural way. God produced it. He "*prepared*" it. All the earthly good we possess, even that for which we have laboured with the greatest skill and persistent industry, is the gift of God. He it is that gives us our daily bread, and that furnishes us with food and raiment. This gourd was like man's earthly good,

Secondly: In its *decay*. "But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." Not long, perhaps, only a few hours had the gourd spread its shady and refreshing influence over Jonah's dwelling place before the worm began to gnaw at its vitals and soon smote it. Mark the decaying agent, a "*worm*." (1) How *mean*. It was not some huge quadruped of the forest, or some royal bird from the craggy cliffs, or towering forests, but a worm. The work of destruction is very easy. We are crushed "*before the moth*." (2) How *prompt*. Decay commenced at once. "When the morning rose the next day," it had done its work. The worm of decay begins its work with the commencement of our earthly good. It gnaws at the foundation of mansions as soon as they are built, at friendships as soon as they are formed, at life as soon as it begins. "As soon as we begin to live we all

begin to die." This worm of decay is working everywhere. (3) How *secret*. It works unseen, underground. It gnaws at the vital roots. It is an unseen agent. Who sees the worm that strips the trees in autumn, that steals strength from the strongest animal and gnaws away the life of the youngest? Verily man and all his earthly good is being "*destroyed from morning to evening*." This gourd was like man's earthly good,

Thirdly: In its *destruction*. "God prepared a vehement east wind, and the sun beat upon the head of Jonah that he fainted, and wished in himself to die." "This wind," says an old expositor, "was not as a fan to abate the heat but as a bellows to make it more intense." It may be that this vehement east wind was that terrible simoon which was common in that land, and which smote the four corners of the house in which Job's children were. How desolate is the prophet now! The burning beams of the sun are beating on his head. His booth is destroyed, his gourd is withered to the roots, and the east wind like a breath of fire is drying up the current of life. His existence became intolerable. He wished in himself to die. Here then is a picture of our earthly good. However abundant in its nature

and delicious in its enjoyment like this gourd it must go from us. The worm will gnaw out its existence and the east wind will utterly destroy it, and when it is gone and we are stripped of everything but sheer existence, unless Christ is formed in us the Hope of Glory, our life will be intolerable and we shall seek for death as our only relief.

These verses may be regarded—

II. As an emblem of God's DISCIPLINARY PROCEDURE. The Eternal, in order to get Jonah into a right state of mind employs a variety of agency. It is suggested First: That *God disciplines man by facts*. Precepts and theories are powerless in the human soul compared with actual facts. "I have heard of Thee," says Job, "by the hearing of the ear, but now mine eye seeth Thee."

Nature is a system of facts. Human life is an experience of fact, the Bible is a record of facts, and by facts God disciplines the human soul. The gourd was a fact, the worm was a fact, the east wind was a fact, and these facts went down to the centre of Jonah's soul. It is suggested Secondly: That these facts are *varied in their character*. Here was the pleasant and the painful. The gourd how pleasant, the simoon and burning sun, how painful! So now God employs the *pleasurable* and the *painful*

to discipline our souls to virtue. He employs the *small* and the *great*. Here was the insignificant worm and vehement wind. "Lo all these things worketh God oftentimes with man to bring back his soul from the pit to be enlightened with the light of the living" It is suggested Thirdly: That these facts are *adapted to their end*. Jonah did not wish that mercy should be shown to the Ninevites. He desired their destruction. This was his state of mind and a bad state of mind it was, and God dealt with it by giving him a lesson in personal suffering. He taught him what suffering was.

CONCLUSION:—First: Let us not trust in *earthly good*. It is but a mere gourd. It must wither and rot. "All flesh is grass." Trust in righteousness. "Trust in Him that liveth for ever." Secondly: Let us *improve under the disciplinary influences of heaven*. Life is a moral school, a school in which the Great Father seeks to make His children meet for the "inheritance of the saints in light."

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**Human losses often lead to gains.**

"FOR PERHAPS HE THEREFORE DEPARTED FOR A SEASON THAT THOU SHOULDEST RECEIVE HIM FOR EVER."—*Philemon* i. 15.

This is part of a short letter which Paul writes to a friend concerning Onesimus, a runaway slave. The letter though brief abounds in beautiful sentiments and practical suggestions. The words suggest that our losses may become gains. Philemon had lost the services of Onesimus. It would seem he felt the loss much and Paul suggests that this very loss was divinely intended to be a permanent gain to him. The expression, "he therefore departed" is, according to the Greek, *he was parted* from thee, implying that God Himself had a hand in his exit. It is noteworthy that Paul does not positively assert that the loss of Onesimus would lead to his being received for ever. All he says is "perhaps." Here was an inspired man speculating upon a fact rather than pronouncing an authoritative judgment. Inspiration does not check man's speculative faculties. To a creature mind there will always be a universe of uncertainty, and uncertainty is an essential element in human discipline and culture. But let us apply this principle, that human losses often lead to gains, to certain conditions and circumstances of our life. It may apply:—

I. TO WORLDLY WEALTH. A man often loses a fortune; which he comes into either by inheritance or by hard and industrious labour. This fortune he

prizes more than anything else. On it he has set his heart, of it he boasts; but by some untoward and unforeseen circumstances, he loses all and becomes a bankrupt and a pauper. The loss is great, and he feels it to be so. But with this temporal loss he may receive that which will continue with him "for ever." He comes to feel the utter uncertainty and transitoriness of all earthly things, and is stimulated to search for the certain and the lasting. He lays up for himself treasures in heaven where "neither moth nor rust doth corrupt." It may apply—

II. TO PHYSICAL HEALTH. Health is the chief earthly blessing. It is that without which there is no enjoyment in life. To the diseased man the sun loses its brightness, and the landscape its loveliness, and the fruits of the earth their relish. Life is a dreary, dark and oppressive passage. The loss of it is a great loss, but this great loss may, and often does bring great spiritual gain. The temporal makes way for the spiritual and eternal. How often it has happened that a man who has gloried in his strength is laid on the bed of suffering and weakness, and there in the solitude of his chamber with the world shut out from him, he starts on a line of moral reflection that conducts him to that spiritual vigour that will wax stronger and stronger for



ever. It may apply—

### III. TO SOCIAL BEREAVEMENTS.

Man has relatives, friends, companions, that he sometimes loves more than property, or life itself. Death enters his circle, and with his ruthless hand tears from the heart the affectionate wife, the loving parent, the tender child. Such disruptions of human friendships have often led to the formation of higher and more permanent relationships, led to the man becoming a child of God, and a brother to the true and the good. The widow obtains God as her husband, the orphan God as its father. Christliness forms permanent friendships. Onesimus departed from the house of Philemon an unconverted heathen. Paul sends him back a genuine Christian, and he becomes to his old master a brother for ever. The relationship is close, endearing, and indissoluble.

CONCLUSION.—Regard not losses as necessary evils. They may, often are, and always should become the occasions of the highest good. "We should be willing to count all things loss if we might win Christ."

### The Transcendent One.

"WHO HATH MEASURED THE WATERS IN THE HOLLOW OF HIS HAND," etc.—*Isa. xl. 12—14.*

The grand object of this

sublime chapter seems to be to inspire and to comfort the Jews in their Babylonian Captivity.—Their God in His transcendent greatness is brought under their notice for this purpose. Confining our attention to the two verses before us we see that He is here portrayed in the exactitude of His operations, the Almightiness of His power, and the independency of His mind.

I. IN THE EXACTITUDE OF HIS OPERATIONS. He is here represented as "measuring" the waters, as "spanning" the heavens, as "comprehending" the very dust of the earth in a measure, as "weighing" the mountains in scales. He acts in all nature with the utmost precision. As the physician adjusts in nicest proportions the elements in the medical dose, with which he hopes to cure his patient, the engineer every crank and wheel and pin in the machine which he has constructed for a certain purpose, so God—only in an Infinite degree—arranges all the parts of the complicated universe. This is seen in a thousand ways. It is seen in the atmosphere that surrounds this globe; were one of its constituent elements more or less than it is the whole would be disturbed: decrease its oxygen and the world would die; add to it a little ammonia and the world would be burnt up. All is measured

and weighed. This is seen in the punctuality with which all the heavenly orbs perform their movements; they are never out of time; were they to slacken or quicken their speed, the whole system would be thrown into disorder. It is seen in fact in the unbroken uniformity with which all nature proceeds on its march. But where in the works of God is this exactitude not seen? First: This Divine exactitude should inspire us with *unbounded confidence in His procedure*. As you cannot improve the work of God, you can add nothing to it, and take nothing from it, lessen or enchain its forces, quicken or slacken its velocity, be content, nay be satisfied with a sublime satisfaction. Because God works with such infinite precision, His works admit of no improvement, His works are perfect.

Secondly: This Divine exactitude should inspire us to *imitate Him in this respect*. It is only as we act with exactitude that we act as God would have us act, that we act safely. When we act from blind impulse, or from imperfect reflection, we risk our well-being. We are exhorted to "prove all things and hold fast that which is good." The Infinite is here portrayed—

II. In the ALMIGHTINESS OF HIS POWER. He is here represented

as holding the waters in the "hollow of His hand." All the waters that roll in oceans, that sail in clouds, that flow in streams and rivers, all in the "hollow of His hand." He "weighed the mountains in scales, and the hills in a balance." He is so mighty that He weighs the most towering mountains and hills in His balance. In the fifteenth verse He is spoken of as taking up "the isles as a very little thing." The idea, perhaps, is that He can remove the mighty islands, as the strongest whirlwind sweeps away the tiniest dust. We need no proof of God's Almighty power, all nature overwhelms us with a sense of it. Who that has heard the rolling thunders, seen old ocean in its wild fury, and gazed on the starry vault at night has not felt crushed at the sense of God's power? In thinking of this power we should remember—

First: That all this power is *under the direction of intelligence*. It is not a blind force, like the force of the storm or the tornado, or like the force of the senseless behemoth, but it is a force directed by the highest wisdom. Wisdom uses the whole as the smith uses his hammer on the anvil, as the mariner the rudder in the tempest. We should remember Secondly—That all this power is *inspired by benevolence*. It has not one throb of the malign

in its pulse, love prompts and directs the whole. This love is eternal, immutable, and never ending, therefore we rejoice in God's Almightyness. The Infinite is here portrayed,

III. In the INDEPENDENCY OF HIS MIND. "With whom took He counsel and who instructed Him?" God's mind is the only absolutely original mind in the universe. All other minds have received counsels and suggestions from others. He never had a suggestion from any one. God not only never has been instructed, but never CAN be. He is uninstructable. Uninstructableness in man is either a calamity or a crime, a calamity when either the means or capacity are wanting, a crime, where both are, but instruction is not received. But that which in the finite is either a misfortune or a sin, is a glorious perfection in Him. It is His glory that He cannot be instructed. No one can give Him "counsel." He knows all things actual and possible. From this absolute mental independency of God the following things may be deduced.

First: *That all His operations must originate in pure sovereignty.* All that exists must be traced to the Counsels of His own will, for He had no Counsellor. He neither derived plan or motive from any one else. It may be deduced Secondly—*That all His*

*laws must be a transcript of His mind.* It would be scarcely right to regard the laws of the greatest autocratic King on the earth as the transcript of his own mind, for the mind of some one else has influenced him, but we must take God's laws as the expressions of Himself. What they are He is, they are the history of Himself.

CONCLUSION: What an argument is here for an entire surrender to, and a thorough acquiescence in the Divine will! If we move with God's will we move with all the forces of the universe, and they will bear us on to a glorious destiny. If we oppose that will they will grind us to powder. Fall in then with the will of the Absolute one.

"Who guides below, and rules above  
The Great Disposer and the mighty King,  
Than He none greater, next Him none  
That can be, is, or was :  
Supreme He singly fills the throne."

HORACE.

### Physical and Spiritual Life contrasted.

"AND SHE WENT AND SAT HER  
DOWN OVER AGAINST HIM AND SAID,  
'LET ME NOT SEE THE DEATH OF  
THE CHILD,' " &c. — *Gen. xxi.*  
16-19.

"Thus spake an Egyptian  
mother in the day of her hopeless  
sorrow. Moved by the jealousy  
of Sarah, and directed also by the

Lord, Abraham, on the complaint of his wife, that Ishmael, the son of Hagar, was mocking Isaac, rose up early in the morning and took bread and a bottle of water and gave it unto Hagar and sent her away, and she departed and wandered in the wilderness of Beer-Sheba. It was a sad morning for her, when she was thus cast out from the patriarchal dwelling, and forced not only to leave a home where most of her life had been spent, but also to seek now with her only boy a new lodging place, a new master, and a new country. Her aim, doubtless, was to return to Egypt, but after entering the wilderness of Beer-Sheba she soon became entangled in its depths and lost her way. The bottle of water which she bore upon her shoulder served but a short time to slake the thirst of herself and son: and now that it was all gone, and no means at hand of refilling the empty cruise, her heart fainted within her. The heat of a Syrian sun, the toils of a Syrian wilderness, the pains of gnawing hunger, the cravings of a tongue and mouth, and lips parching with thirst, broke down their spirits and their strength, and the poor mother placing her feeble dying son under the shelter of one of the shrubs of the desert, left him there, and 'went a great way off for she said, "Let me not

see the death of the child: and she sat over against him and lifted up her voice and wept." Bond-woman though she was, she loved her son, and when she saw him failing through toil, and wilting with heat, and parching with thirst, and dying for want of bread and water, her maternal feelings became so strong that she turned away from beholding the last scene of her son's agony, saying in the bitterness of her soul, 'Let me not see the death of the child.'"—*W. B. Stevens.*

The words remind us of

#### I. THE CIRCUMSTANCE OF CHILD-

REN DYING BEFORE THEIR PARENTS.

True Hagar's infant son died not on this occasion, but she apprehended the event, and she apprehended it because it was not only possible but probable. This apprehension is common to the parental heart. Every indication of disease, every hectic flush, every feverish pulse, every irritating cough excite the apprehension. Why is this? Because the event is *common*. If children always, or as a rule, outlived their parents, such parental forebodings would not exist. The overwhelming majority of the human race die before their parents. This fact shows—First: *That the Ruler of the world does not treat man here according to his character.* Were it so, the young would in all cases be preserved until the

aged had passed away. The death of children shows that this is not a state of retribution. This fact shows—Secondly *That the youngest as well as the oldest should live in constant preparation for the change.* This fact shows—Thirdly: *That parents should not centre their affection upon their children.* The more we love objects that may be taken from us the more agony we experience when the time of bereavement comes. “Love not the world nor the things of the world.” Our greatest blessings are generally our greatest trials. The words remind us of—

II. THE PARENTAL DISTRESS WHICH SUCH AN EVENT PRODUCES. “Let me not see the death of the child, and she sat over against him and lifted up her voice and wept.” What a touch of nature is here! Though a bondwoman, Hagar was a woman with a true woman’s heart, rich in love. Perhaps the most general and painful distress in all the days of the year round is the distress of parents on account of the death of their children. In every minute of the day, in all zones, Rachael’s are to be found weeping for their children, and refusing to be comforted. Wherefore this distress? Is it because they have any apprehension that their children will not be lovingly dealt with in the world beyond the grave? No parents

have ever believed, or could ever believe that their children are sent to hell. In all parental hearts there is an instinctive trust in the mercy of the Infinite Father. Is it because of the hopes which are frustrated by the event? True, most parents have high hopes concerning their children. Sometimes they hope that they will play a noble and useful part in the drama of their country’s life, and always fondly hope that they will become their own companions in maturer life, their stay in declining days, and keep their loving vigils by their dying couch. But the cause of the distress seems to me something deeper in human nature than this, it is the disruption of the tenderest ties; the event is like the tearing of a branch from a plant quivering all over with sensibility. However, the design, no doubt, of this distress is spiritual discipline. It is to train the parent to look away from the creature to the Creator, from the evanescent to the eternal, from the material to the spiritual. The words remind us of

III. THE ATTENTIVENESS OF GOD TO DISTRESSED PARENTS. “And God heard the voice of the lad.” There alone in the wilderness, desolate, destitute, sad, and desponding, Hagar little thought that there was One present who heard her sighs, saw her tears, and sympathised with her



in her distress. "Can any hide himself in secret places that I shall not see him saith the Lord?" "The eyes of the Lord are in every place beholding the evil and the good." A consciousness that God is at all times present with us should—First: Comfort us in our sorrows. Secondly: Restrain us from all sin. Thirdly: Stimulate us to a true life, "Thou God seest me." The words remind us of—

IV. THE APPLICABILITY OF THIS PARENTAL DEPRECATION TO THE SPIRITUAL DEATH OF CHILDREN. "Let me not see the death of the child." All parents feel this in relation to the *bodily* death of their children, but how few in relation to the spiritual! Many who are thrown into agony at the prospect of their children's physical death are utterly regardless as to their spiritual. They will put themselves to any inconvenience, make any sacrifice, expend all their treasures and their time in order to prolong the *natural* life of their children, but care nothing for their *spiritual*. Nay, by their conduct they will hasten such

spiritual death. By their worldliness, their carnality, their utter disregard to the worship of God, they spiritually hinder the children whom they love. "I believe," says an American Bishop, "that the moral character of children, to a great extent depends on parents. God has placed us at the head-springs of their minds. The responsibility of this position even an angel might shrink from. Yet there we are. Our child is given to us with a blank and unformed mind that it may receive our inscriptions and our shaping. The babe of days grows up a child of months, passes through a youth of changing seasons, develops into a man of years, and through all these plastic periods is moulded by our example, instructed by our precepts, and made to take on its eternal character. For it is a startling fact that the great majority of conversions to Christ take place under the year of manhood, so that each remove from that point of time, lessens the probabilities of their ever becoming Christians."

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## SEEDS OF SERMONS FROM THE MINOR PROPHETS.

### MALACHI.

[If the Bible as a whole is inspired, it is of vast importance that all its Divine ideas should be brought to bear upon the living world of men. Though the pulpit is the organ Divinely intended for this work, it has been doing it hitherto in a miserably partial and restricted method. It selects isolated passages, and leaves whole chapters and books for the most part untouched. Its conduct to the Minor Prophets may be taken as a case in point. How seldom are they resorted to for texts! and yet they abound with splendid passages throbbing with Divine ideas. It is our purpose to go through this section of the Holy Word; selecting, however, only such verses in each chapter and book as seem the most suggestive of truths of the most vital interest and universal application.]

MALACHI—which means messenger—the last of the Hebrew prophets, is a man whose personal history is wrapped in utter obscurity. He is supposed to have lived after Haggie and Zechariah, and was contemporary with Nehemiah. It is likely that he occupied a relationship to Nehemiah somewhat analogous to that which Haggi and Zechariah sustained to Zerubbabel. The general opinion is that he flourished about the year 420, B.C. This was that brilliant period in Greece in which flourished some of its greatest men. Cimion, son of Miltiades, distinguished at a commander: Pericles the greatest of Athenian statesmen, under whom Athens attained a splendour that made her the wonder and admiration of all Greece: Phidias, the celebrated sculptor, and a host of distinguished artists; Simonides and Pinder, eminent lyric poets: Æschylus, Sophocles, and Euripides distinguished dramatists; and Herodotus who has received a title really due to Moses, the “Father of History.”

#### No. CCCLXIV.

### A Divine Complaint and a Divine Invitation.

“EVEN FROM THE DAYS OF YOUR FATHERS YE ARE GONE AWAY FROM MINE ORDINANCES,” etc. *Malachi* iii. 7—12.

In these words we have two things a Divine complaint and a Divine invitation, and both are addressed to sinners. Notice,

I. A DIVINE COMPLAINT AGAINST sinners. The complaint involves three charges. First: The charge of *apostacy*: “Even from the days of your fathers ye are gone away from mine ordinances.” Your fathers who brought on themselves the Babylonian captivity departed from My ordinances, and you are doing what they did. All sin is an apostasy, a departure from God’s “ordinances” both

moral and positive. “My people have committed two evils they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” (Jer. ii. 13.) Like the prodigal son we have all gone away from our Father into the “far country” of practical atheism and sin. The complaint involves Secondly: The charge of *dishonesty*. “Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed thee? In tithes and offerings.” Their dishonesty consisted in withholding from Him His claims. Thus they robbed or defrauded Him. “Ye have robbed Me.” “Ye have done so to Me in respect to the tithes due to Me? viz., the tenth of all the remainder after the first fruits

were paid, which tenth was paid to the Levites for their support (Lev. xxvii. 30—33) a tenth paid by the Levites to the priests (Num. xviii. 26—28) a second tenth paid by the people for the entertainment of the Levites and their own families at the Tabernacle (Deut. xii. 18): another tithe every third year for the poor, etc., (Deut. xiv. 28, 29.) "*Offerings.*" Not less than one sixth part of corn, wine, and oil (Deut. xviii. 4.) The priests had this perquisite, also the tenth of the tithes which were the Levites perquisite. But they appropriated all the tithes, robbing the Levites of their due nine tenths: as they did also, according to Josephus, before the destruction of Jerusalem by Titus. Thus doubtless was God defrauded—the priests not discharging aright their sacrificial duties and robbing God of the services of the Levites who were driven away by destitution." *Fausset*. Thus men rob God now, they keep back what belongs to Him. They cannot take anything from Him and thus make Him poorer, as in the case of man robbing man, but they can rob Him by appropriating to their own use that which He demands, by acting like Ananias and Sapphira. The complaint involves Thirdly: The charge of *insensibility*. Ye say, "wherein have we robbed Thee?" They had lost all sense of their obliga-

tion in relation to these tithes, and became utterly indifferent to the Divine claims. "Wherein have we robbed Thee"? As if they did not know their fraud on God. Thus men go on keeping from God what is His due without any sense of wrong. Sinful habits, blind and deaden the conscience to their momentous duties. Notice:

II. A Divine INVITATION to sinners. Here is an invitation to return First: To *Divine Friendship*. "Return unto Me, and I will return unto you saith the Lord of Hosts." Return to Me by rendering to Me My dues, and working lovingly and loyally in My service. Return to Me, this has been God's voice to sinners in all ages, this was the invitation of Christ, "Come unto Me," etc. The return is in a sense mutual. God says, "I will return unto you." This does not, of course, mean that God conciliates, changes, but it expresses His readiness to receive them as the father of the prodigal was ready to receive his lost son. He waits to be gracious. Here is an invitation to return Secondly: To *honest service*. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." Nehemiah calls the "storehouse" (xiii. 5) a great chamber where they laid the meat offerings, the frankincense, and the vessels. This is what Jehovah calls upon

them to do and promises if they accede (1) To give them good in *abundance*. "Prove me now herewith saith the Lord of Hosts if I will not open you the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it." From Heaven all good comes, sometimes the windows seem so closed up that blessings descend not to some men. When God says I will, "open you the windows," it means, good shall come pouring down in abundance. He promises (2) To give them good *in connection with the produce of the earth*. "And I will rebuke the devourer (perhaps the locusts) for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before her time in the field." Their vines should produce fruit in the season. He promises (3) To give them good in the *affections of men*. "And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts." "Happy art thou O Israel, who is like unto thee O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency? And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." (Deut. xxxiii. 29.)

CONCLUSION—Learn First: *That a man is a bad man who witholds from God His due*. What are

God's dues? All we have and are. "All souls are His." And if we render not up to Him our souls—our all—we are bad. Secondly: *A bad man becomes good by surrendering his all to God*. By bringing his all into the storehouse of God, devoting all to the Divine Service. Thirdly: *The more good a man has in himself, the more good he has from the universe*. If his whole soul is filled with supreme love and reverence for right and God, all the heavens outside of him will "open their windows" and rain blessings on him. Religious liberality is of all profitable investments, the most profitable. And the converse. The niggard is "cursed with a curse." The man who robs and defrauds God, robs and defrauds himself. As the fabled eagle who robbed the altar set fire to her nest with the burning coals that adhered to the stolen flesh she bore away, so the soul that defrauds God of His claims will set itself in flames.

No. CCCLXV.

### Religion Delineated and Depreciated.

"YOUR WORDS HAVE BEEN STOUT AGAINST ME, SAITH THE LORD," etc.—*Mal. iii. 13—14*.

In these words we have religion *delineated and depreciated*.

I. PRACTICAL RELIGION DELINEATED. Three expressions are here used to represent it. First: To *serve*

God. "Ye have said it is vain to serve God." There is a great difference between serving God and serving man. (1) In the one case the servant benefits the master, in the other the sole benefit is the servants. (2) In the one the service is estimated by work actually done, in the other by work earnestly purposed. (3) In the one there is a surrender of freedom in the other there is the attainment of it. He who engages to serve man must surrender some portion of his liberty, he who serves God alone secures the highest freedom. Religion is Secondly: To keep *God's ordinances*. "We have kept His ordinance." This is only a branch of the service, or perhaps the method of doing it. God has ordinances or institutes, some are moral, some are ceremonial; the latter may cease to bind, the former are everlastingly in force. Religion is Thirdly: To *walk mournfully before the Lord*. "We have walked mournfully before the Lord." To "walk" before the Lord is religion in perfection, religion in heaven. It implies an abiding consciousness of the Divine presence, and continual progress in the Divine Will. Walking "mournfully" characterises the religion of earth, it is associated with penitence, contrition, etc. The walk of religion is only mournful here.

Here we have—

II. Practical religion DEPRECIATED. "Your words have been stout against Me, saith the Lord. Yet ye say, what have we spoken so much against Thee? Ye have said, it is vain to serve God, and what profit is it that we have kept His ordinance?" Men say this First: When religion does not *answer their secular expectations*. Many take up with religion in these days because of the secular good they expect will accrue from their profession of it, if the Lord come not, they think it vain. Men say this Secondly: When they see *the truly religious in poverty and affliction*. Asaph saw this and he said "I have washed my hands in vain." Men say this Thirdly: When *they have taken up religion from selfish motives*. A man who takes up with religion for the sake of good will get no good out of it: they will get disappointment and damnation, for "he that seeketh his life shall lose it." No truly religious man has said religion is *vain*, he feels it to be its own reward—the highest reward. For in truth, it is the only service on earth that will not prove vain. Whatever other labour fails the success of this is insured, insured by the word of God, the constitution of mind, and the arrangements of the universe. "Therefore be ye steadfast, immovable, always abounding," &c.



## HOMILETICAL BREVIARIES.

No. CCCCXVI.

**The Divine Distribution of the Earth Amongst Men.**

“ I HAVE MADE THE EARTH, THE MAN AND THE BEAST THAT ARE UPON THE GROUND, BY MY GREAT POWER AND BY MY OUTSTRETCHED ARM, AND HAVE GIVEN IT UNTO WHOM IT SEEMED MEET UNTO ME.” *Jer.* xxvii. 5.

A message is here sent by God to many Kings informing them that He had given away all their land into the hands of another King. The subject is *God's distribution of various portions of the earth amongst men.* The various acres of the world do not fall into the hands of those who possess them as a matter of right, or as the result of their industry or conquest, but as God's gifts. The land which He now took from some kings He gave to one of the corruptest of men and most tyrannical of kings, Nebuchadnezzar. The passage implies two facts concerning this distribution of the earth by God. I. In it He EXERCISES AN ABSOLUTE RIGHT. He does not give what does not belong to Him, it is His, His by creation. “I have made the earth, the man and the beast that are upon the ground.” “The earth is the Lord's and the fulness thereof.” The earth with all its minerals, fruits, productions, and countless tenants, is His; nay, the whole universe is His. He is the One original and absolute Proprietor of all things that exist. All matter is His, and all souls are His. If He gives a thousand acres to one man and denies a yard to another, it is not for us to complain. He has a *right* to do it. The passage implies concerning this Divine distribution of the earth, II. In it He ACTS ACCORDING TO HIS OWN FREE CHOICE ALONE. “And have given it unto whom it seemed meet unto Me.” He gives it not on the ground of merit to any man, for now He gave it to Nebuchadnezzar, one of the worst of men. Indeed the worst of men have always had the largest portion of the earth. The only principle in the distribution is His own sovereignty. All He does “seemeth meet” to Him. What “seemeth meet” to a Being of Infinite wisdom and goodness must be the wisest and the most benevolent. To us indeed it does not seem “meet” that some of the worst men should own the largest portions of the earth: but

to Him it "seemeth meet," and this should satisfy us. Here let us hush all our murmurings, here let us repose the utmost confidence. "Even so Father, for so it seemeth good in Thy sight."

CONCLUSION :—The subject teaches us how we should hold that portion of the earth we possess, however small or great it may be. We should hold it (1). With *profound humility*. What we possess is a gift not a right. We are the temporary trustees, not the proprietors. He who holds the most should be the most humble, for he has the most to account for. We should hold it (2). With *practical thanksgiving*. What we possess is God's free unmerited gift, and supreme gratitude to Him should rule us in our appropriation of it. This indeed is all the rent that the Supreme Landlord requires from us, thanksgiving and praise. We should hold it (3). With a *solemn sense of our responsibility*. We must give an account of the use not only of every acre, but of every yard. It is given to us not for our own gratification and self-aggrandisement, but for the good of the race and the glory of God. The time will come when the Great Proprietor will summon all His tenants in order to know what use they have made of His earthly gifts. We should hold it (4). With a *conscious dependence on His will*. We are all tenants at will. We know not the moment when He shall see fit to eject us from His land.

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N<sup>o</sup>. CCCCXVII.

## Death in the absence of Men but in the Presence of God.

"AND DIE IN THE MOUNT WHITHER THOU GOEST UP."—*Deut.* xxii. 50.

Here is death I. In the ABSENCE OF MEN. Moses ascends a solitary mountain, leaving every friend and companion behind him; not a single man by his side. Is not this a type of every man's death? Is not every death-bed a profound solitude? "*Je mourrai seul,*" I shall die alone; these were the words of the great Pascal: and they are true of every man. We may *live* with others, but we must die by ourselves. Millions may have gone before us, and millions may follow after; but each one of us must gird himself for that tremendous journey alone, not Moses, more lonely on the peak of Nebo; not of all those weeping ones that

stand around our couch, can one, even if he would, take a single step of that journey with us.”—*Trench*. Death is a solemn assertion of our individuality. By it, for a time at any rate, we cut ourselves off from our nearest and dearest relations, friends and companions, however numerous, ford the cold stream alone, and stand before our Maker alone. Man may associate, and become so identified with others, as to be shaped in his thoughts and speech and character almost by others. But he cannot be amalgamated. His individuality remains intact, and must assert itself at death. Here is death II. In the PRESENCE OF GOD. Though no man stands by him in his dying moments, God is by his side. He Himself buried Moses’ body in the land of Moab. He goes with His people into the great unknown. “Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.” The great Father will never leave or forsake His children.\*

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No. CCCCXVIII.

**The Calmness of Christ.**

“ARISE, LET US GO HENCE.”—*John* xiv. 31.

“Go hence” whither? To the horrors of Gethsemane, to the tortures of hostile tribunals, to the insults of infuriated mobs, to the agonies of the Cross. Considering his *whither* what a spirit of sublime calmness breathes in these words! The moral calmness of Christ appears everywhere in His history; it breathes in His answers to insulting and malignant men, in His sublime silence before His hostile judges, in His unperturbed bearing amidst infuriated mobs. It is indeed the story of His life. His calmness suggests I. HIS CONSCIOUSNESS OF THE RECTITUDE OF HIS CHARACTER AND PROCEEDURE. Had He been guilty of any moral impropriety, of any wrong against God or man, conscience would have disturbed Him, for remorse creates inner storms. Or, had He any misgivings as to the rectitude of His proceedure in endeavouring to work out the moral restoration of mankind, He might have been disturbed. His calmness, inasmuch as it was not stoicism, or indifference, or the lack

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\* For further remarks on the death of Moses see *Homilist*, Vol. II., p. 265, also Vol. X., p. 638.

of sensibility or passion—for Christ was exquisitely sensitive and emotional—shows that He had a profound sense of the rectitude of His procedure. His calmness suggests II. A SUBLIME SENSE OF SUPERIORITY. Well He knew the ignorance and depravity, the feebleness and wretchedness of those who were dealing out to Him their scoffings and insults on every hand, and He rose above all, He felt His superiority. Their stormy insults woke no ripple upon the deep translucent lake of His great nature. His calmness suggests III. AN INWARD ASSURANCE OF HIS ULTIMATE SUCCESS. He had an end to accomplish, and had laid His plans by which to reach it. All the opposition which He met with had entered into His calculations before He commenced this sublime enterprise. He set His face as a flint and would not fail or be discouraged. He knew that He would “see of the travail of His soul and be satisfied.” He set at defiance all opposition. Though “the heathen raged and the people imagined a vain thing,” He laughed them to scorn. His calmness suggests IV. THE HARMONY OF ALL HIS IMPULSES AND POWERS. Because in our depraved natures, there are two elements warring against one another, the law of the flesh and the law of the spirit—we are constantly being disturbed, right wars with policy, conscience with impulse, and we are subject to constant tempests, and we get like the troubled sea. Not so with Him. All the elements of His soul moved as serenely and harmoniously as move the planets. He was at One with Himself as well as with His God and the universe. His calmness suggests V. HIS CLAIM TO OUR IMITATION. Had He been subject to disturbances of passion, had He been irritated with the conduct of His contemporaries, had He been thrown into a tumult of indignation by the conduct of His enemies, or of fear at the prospect of His awful sufferings and death, He would have failed as an example to us, for we feel that moral calmness is what we all want. God enable us to imitate Christ in this calmness. To be calm amidst the surges of human passion, calm in the prospect of death, what a blessing! A lady once asked Mr. Wesley, “Supposing that you knew that you were to die at 12 o’clock to-morrow night, how would you spend the intervening time?” “How, Madam?” replied he, “why, just as I intend to spend it now. I should preach this evening at Gloucester: and again, at five o’clock to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin’s house, who expects to entertain me: converse and pray with the family as usual, retire to my room at ten o’clock, commend myself to my Heavenly Father, lie down to rest and wake up in glory.”

# *The Preacher's Emblematory Helps.*

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## SCIENTIFIC FACTS AS ILLUSTRATIONS OF ETERNAL TRUTHS.

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### **Musical Concord—The Key Note of the Soul.**

A musical string will resound to the note to which it is tuned when produced by another instrument, so long as they are in perfect unison, but the slightest want of concord will enfeeble this sympathy, and an increased amount will destroy it. This will illustrate the effect which worldly desires, and the low self-seeking of the mere money-getter, produce on the human soul. There is placed in the heart of man by its Creator, a chord tuned in unison with His own divine love, and which in the regenerated soul answers to its music with a sympathetic vibration whose effect is seen in that noblest of all earthly sights, a consistent Christian life. But on the other hand, when man, forgetting the great ends for which he was made, and the noble work which there is for him to do, turns from his God and his

fellow-men to spend all the priceless energy of his soul on the attainment of the unprofitable dross that the world can give him, seeking in himself and his own low pleasures and petty ambitions, the happiness which can be obtained from no earthly source, the spring of music which God has placed within him becomes dried up, his heart, at discord with nature and her Lord, gives no response to all the lovingkindness which God so lavishly scatters on all His creatures, both just and unjust. Even that sympathy for fellow men which often remains as an oasis in the desert of human sin, fails him, and all the good of life is turned to bitterness, which often ends in despair or cynicism. Such perverted natures—

Like sweet bells jangled, out of tune and harsh,  
not only evince no sympathy with the voice of love, but its presence often produces within them a harsher or more jarring discord.

W. H. ASTON-PEAKE.



# *The Preacher's Scrap-Book.*

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## The Archbishop of York on Modern Unbelief.



THE Archbishop of York read the following paper at the meeting of the Church Congress at Leicester. "Twenty minutes might serve to expound all that we know of Thales or Anaxagoras, but the time is too short for the whole system of Positive Philosophy. It may serve for an effort to seize the great principle which, under that name, is adopted as a guide by many scientific men, at the present time, and to test its sufficiency. To plunge at once into midstream, the favourite view of the functions of science at present is as follows:—The man of science sees that the facts around him are of two kinds—those which he can hope to know and those which he can never know. Those which he can hope to know are the impressions which his senses give him, and the general groups into which these form themselves under careful observation; and those which he cannot pretend to know are those about which the observation by the senses gives no help, as the future of the soul, the First Cause, the destiny of man, his primary origin, the nature of infinite space. Warned by long experience, the man of science refusing to waste his time on impossible knowledge, and to scatter his powers in mere guesses, will apply his time to the study of the visible only; in other words will apply to nothing but the material world and its phenomena. He does not deny that there are higher things; he only says they cannot be studied under scientific conditions. "That," says M. Littré, the most prominent of Comte's disciples, "which is above the reach of positive knowledge, as, in natural things, the doctrine of infinite space, and, in intellectual things, the chain of causes without limit, is inaccessible to the mind of man; but inaccessible does not mean null and non-existent. Immensity, material and intellectual, is closely bound to our knowledge; and by this very alliance it becomes a positive idea, and of the same order as the rest—that is, when we come in contact with it, this immensity appears with its double character of reality and inaccessibility. It is an ocean which

beats on our shore, and for which we have neither ship nor sail, but of which the clear view is at once wholesome and formidable." (*Préface d'un Disciple*.) The admission that there are facts which we must perforce abstain from knowing is startling especially with another admission that must be made, that the bounds of the unknowable are drawn on this side of the subjects which have occupied the minds of men most deeply from the world's beginning down to the foundation of the Positive Philosophy in the first half of the nineteenth century. No one can doubt that the doctrine of the soul's immortality has played a great part in the world's course; that the belief in God and Christ has kindled much zeal, and is responsible for much of the work, and for no little of the contention, of mankind throughout all history. These beliefs are not matters of knowledge; they belong to the unknowable group. If so, they simulate knowledge very effectually. There was a very clear practical knowledge in those who, when the Crusaders brought back leprosy with them to Europe, made a league against the new foe, called the Order of St. Lazarus, contended with it, built houses for the sufferers, gave them tender care, and tried to clear Europe of its new pest. This movement was a direct obedience to the command of Christ to heal the sick, and out of it have come very tangible fruits. The probable modification of the disease, which was as surely contagious in the Middle Ages as it is surely less contagious now: the spread of hospitals over Europe, which no third-rate town can do without—these are results which are cognizable by science; for it can see a hospital and study the disease. I profess myself unable to understand why the motive power in the mind of those who first made lazaret-houses is to be treated as without the sphere of knowledge. That which guides men is their mind; and if one man is urged to acts of bravery, of charity, of endurance, of public succour, by something that sways his mind, where is the completeness of a philosophy which excludes all his motives because they belong to the dark and inexplorable region decreed to be beyond the reach of science? For aught we see, a hospital is as good as a steam-engine, and even better. It is a prudish and artificial system which will only allow us to study the hospital as a building with stately walls, as an engine for reducing the average of sickness, as an element in the great question of the provision of the poor; but will not let you reason on the motives of those who, before this social question emerged, trod with sure instinct the road of love, and provided for the social difficulties with prophetic skill. What is knowledge? The Positivist makes it his lawful boast that the foundation of his philosophy is the

mathematical laws. He will have—he is daily receiving—his reward. The results of science that we have seen are splendid ; and we owe deep thankfulness for them, not indeed to Comte or to Bacon, but to Him who has allowed His creatures to turn the beautiful laws of the universe to such rich account. But the laws of science are not all ; they are not the greatest part of the things which interest mankind. The time may come when, with a perfect social science, an enlightened community may feel when they are observing their duties, that they are obeying the laws of science and of expediency. It is certainly not yet arrived ; and meantime a good deal of obedience is elicited from men to the laws which once were written on two tables of stone, and which the civilised world has recognised as Divine. In like manner a good many lives are shaped to high purposes, not from a scientific calculation that something called altruism is the best policy, but because a persuasion that this life is not all, and that it is better to live with a view to connect this life by work and self-denial with the life to come. I fail to understand why the name of knowledge is to be refused to the belief of God and in a future state, and to be awarded to the deductions which some few people make, perhaps, before they act, as to the social result of the act they are about to do. The difference cannot lie in the greater degree of certainty of the latter as compared with the former. Knowledge is of various shades or grades of certainty, yet it is not on that account to be denied the name of knowledge. We have lately had to alter our chemical tables because of a change in the atom of hydrogen, and our astronomical, because of a new measurement of the sun's distance : yet no one denies to chemistry and to astronomy the name of science. The propositions in question are not so certain, as that through any point only one line can be drawn perpendicularly to a given line. But then this theorem is safe against revision, owes that quality to its abstract, and therefore its unpractical nature. What is knowledge ? It is that mental condition which gives to man an insight into the world around him. It need not be complete : from the nature of it this may be impossible. It may be almost unconscious ; as that of the frivolous mother, who, overcome with a new tenderness, bends over her cradled new-born babe to give it that succour and tending which are God's ordinance for its preservation. It is well-nigh unconscious ; but it guides her, and she will find it a true guide, and the result she hopes for will follow. In many matters of practice the best knowledge is the unconscious, startling though this may sound. Who knows music the best ? The child of ten years, painfully limping through its scales, or the deaf Beethoven, sweeping the

mute keys in pianissimo, heard by no other ear but his own; for the ear is deaf, but the soul is a concert-hall of song? Who walks the best? The child whom we teach to put one foot before the other, or those in whose unconscious march there is no trace of rules or training, but only free grace and dignity? Mark the orator, who can pour forth, without five minutes' preparation words of passion which overbear the reason, and by their very vehemence earn the praise which should be the meed of wisdom. He surely knows the use of language. But the rules of grammar and of rhetoric are far from him. His almost miraculous power of speech belongs now to the unconscious region. Which of us has not at some time seen one of those masterly sketches, by which in a few strokes, the very heart and meaning of a face or of a landscape are seized and fixed? You could not get, for the artist cannot supply, an account of the rules by which this feat is done; the power has come from conscious preparation, but it is now beyond that stage. Wonder, but ask no rules. Now, if this be so, you cannot exclude from the purview of philosophy knowledge that is wholly or partly unconscious on that account. But the Positivist says that definite and distinct conclusions cannot be found in those regions; and, of course, where there are no deductions to be drawn, there is no knowledge. Definite results depend much on the abstract and simple nature of the premises; and even science finds the force of that limitation. The rules of arithmetic and geometry are sure, and will never be successfully disputed; and if Mr. Mill can conceive a world in which two and two make five, none of us can readily follow him. But when the sociologist attempts to predict from past inductions how men will act in some future emergency, he knows that the disturbing elements in human nature are so many, the faces so complicated, that he will only pretend to some general foresight not far better than a guess of an instructed mind. Now, let us own that much of the knowledge men seek after is and must ever remain indefinite. I look at your microscope, your balance, your electroscope, and admit, perhaps not without some vain regret, that for the moral and spiritual world we have no such instruments of precision. But I cannot expect them. The astronomer observes the phenomenon of a burning star, and he, too, wishes for instruments by which he could seize all the facts of that portentous spectacle—the disolution of a sun or world. He must rest content with what the polariscope can tell him—that a world of burning hydrogen is before him. He does not abandon astronomy because he cannot make a map of the scene of cosmic conflagration. He is right. We, too, concerned in our degree with the



eternal future of the soul of man, we admit that we cannot so reason out our belief that all might be coerced by our reasonings, and attracted by results at once definite and of prime import to mankind. It is the same with the cognate principle of moral obligation. Kant, the severest critic of the boundary lines of human science, has left standing after his analysis the so-called "categorical imperative," which, put into the plainest words, is this—that the fact that I feel bound to act according to a law of duty within me, apart from consequences and calculation, is the best evidence that we have for our connection with a higher being, higher laws, a more permanent system. It stands in Kant's system reasoned out, in the system which of all others is relied on by modern sensualists; and yet we are told that for the future it is outside the realm of knowledge altogether! Why? Because you cannot get its formula like that of picric acid. If science has no place for what Kant proves, and strong men live on, science is incomplete, and the rule of exclusion is artificial, and instead of a new system of knowledge, we have before us an appeal to the weariness of religious strife and metaphysical argument which has come over men at various times in the course of history, and which prevailed in the age of the Greek sophists, in the time of Hume and Voltaire, in the days of Comte and others among ourselves. It is not so much a system as a mood—a condition of exhaustion, which will surely pass. When Comte announced his imposing dogma as follows—"Positive philosophy is the whole body of human knowledge; human knowledge is the result of the study of the forces belonging to matter and of the conditions or laws governing these forces"—he did not take account of the nature of those whose freedom of research and study he sought to repress. Nothing is so hard to obey as this kind of restriction. When our staid and positive British Association, bound by its very charter to know nothing but science, meets in an eloquent and excitable island, there is an outburst of religious strife that lasts for months; and all agree that the challenge came from the side of positive science, which could not leave the unknowable unknown. The mind will not lay aside its highest prerogative of discussing its own origin, its own destiny, its own perfectibility by the aid of faith, with the faculties that God has given it for its own. You bring us to that solemn shore, and our feet planted on the last fact, must be content to look out on the mysterious, inaccessible ocean. Thus far; no farther. There is no knowledge beyond. But we are the children of the sea-kings, who sleep in death with their ships beside them, ready, on the first waking call, to take again to the sea that cradled them and death! You cannot plough it nor mow



it, nor track it with iron bands; it has its darkness, its sunlight, its fits of change, its storms, its death. But it is ours, and its very vagueness and vastness call us to explore it. Stay you on the shore; we have a duty laid on us. In strong ship, if that be possible, in any shallop that we can find, if it be not, we will dare and try the ocean which you abandon to us. No, the field of knowledge will not be so circumscribed. And the age that boasts of its science is the most unpromising for such tyrannical limitations. The voice of the people is against them. Mankind, insufficiently imbued with science, feels where it stands and what it has to do. The worship of God occupies, perhaps, the largest and most various page of all the world's history. The degree in which the law of duty sways is the best test of the nobleness of a man or a nation. The awful problem of life and death, to be solved by every one, makes the dullest of us an inquirer, and the most careless it fills with wonder:—

“Ich komm,” ich weiss nicht woher,—

“Ich geh,” ich weiss nicht wohin;

“Ich bin, ich weiss nicht was;

Mich wundert dass ich so fröhlich bin.”

A necessity is laid on us to think of these things. To view them with apathy would argue a defective mind. Loose their hold on the problems of life, of death, and of eternity, mankind will never. All claim the right to think of them which arises from their being part and parcel of themselves. And to some thinking of them deeply, as devotees of science think of their subjects of inquiry, they shine with a clear brightness of knowledge and belief, they afford a satisfying guidance, they bring into harmony the lower labours of life. If man “has necessarily been produced”—I use the forcible words of my friend and Chancellor—“has necessarily been produced either by the spontaneous universal suffrage and co-operation of all atoms of matter, or by one Creator, man himself must have an opinion on that subject.” Let us not mistake a momentary disgust at the disputes of religion and at the poor results of metaphysical inquiry for a call to abandon all but material speculations. Let us not rail against science, for the knowledge of the laws of matter is valuable to us far as it goes, and its reach is great. But science asks too much when it requires the abnegation of all other knowledge and belief. To any teacher who demands it, we reply that the nature of man is against it, the history of our race is against it, the aspirations of the race forbid it. You offer a charming vision; all knowledge shall be certain and clear. But when we learn the price—that we are to sacrifice the largest portion of the domain of contemplation—we decline the bargain and go on our own way.”

## *Eclectic Pulpit.*

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### SERMONIC KERNELS, FROM VARIOUS TYPES OF PREACHERS.

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#### God's Witnesses Summoned to Testify to the World.

"YE ARE MY WITNESSES THAT I AM THE LORD THY GOD." *Isa. xliii. 12.*



HERE is one important respect in which all objects in the universe, from the atom to the archangel unite—all are "witnesses" for God. The visible reveals the Invisible.

The general remarks to which I solicit your attention relate to the following propositions. I. THE CHURCH OF GOD IS SPECIALLY designed to be His witness to the world. The Jewish Church was designed for this a local stationary witness. Look at its geographical position; it was central. Judæa was situated at the top of the Mediterranean and, like the sun in the centre of the solar system, it was always in the sight of the nations. Zion, like the Pharos of the world, was always flinging its light over the gross darkness of heathenism, etc. When the fulness of time was come, the Christian Church was set up for the purpose of Christ its Founder. Jehovah said, "I have given Him for a witness to the people." He was the image of the invisible God. He selected men—His disciples—for the same purpose to be witnesses for God. II. THE CHURCH IN EVERY AGE HAS PROSPERED OR DECLINED IN PROPORTION AS IT HAS FULFILLED THIS MISSION. (1). The period of its first and greatest activity was the season of its greatest prosperity. The banners of the cross floated over the altars of idolatry and caused it to triumph in every place. (2) The cessation of its activity was the cessation of its prosperity. Witness the dark ages under the influence of a corrupt Christianity, a Christianity heathenised by Rome. (3) Every return of the Church to its missionary activity has been Divinely blest. The history of the Protestant Christian Church in Britain during the last

fifty years demonstrates that every return to its spiritual activity must be a return to its Divine prosperity. III. ITS MOTIVES AND ITS RESPONSIBILITY FOR FULFILLING ITS MISSION ARE GREATER NOW THAN EVER. The first witnesses for Christ required no higher motive for duty than the command of the Risen Lord. He gave the command, and they went forth. But whilst there is the same necessity for witnessing now as then, the wants of the world are more urgent. The map of the world in the days of the disciples was only as a map of a province compared to that which lies open to us. Look at it. What a fearful expanse of darkness around, and that darkness how dense! What hideous enormities does it conceal. There cruelty has its chosen habitation, and feasts perpetually on human blood. There superstition has its temple, and its sacrifices of human sufferings and its music of human groans. There, sin has its priesthood, its ceremonial of murder, and its ritual of lust. By a very slight effort of the imagination, we can cause the hosts of evil to pass before us. And what a spectacle we behold. First come the Jews out of all nations under heaven, each with a "veil over his heart," and stained with the blood of the Just One. Next nominal Christians by myriads, and from all parts of Europe headed by one who drags a Bible in triumph as a dangerous book, and embraces an image or an amulet instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the Islands of the Eastern Sea, Egypt and Northern Africa, the inhabitants of the largest and finest portion of the globe. After them the swarthy tribes of Africa Central, Western, and Southern, with the descendants of the Western Indies, laden with the spells of witchcraft, and covered with the charms of their fiendish worship. Now come the aborigines of America, and the Islands of the Great Pacific, fresh from the cannibal feast, or the worship of the Snake God. Next the selfish Chinese, one third of the species, in appearance all idolators, in reality all atheists, a world of atheists to whom all truth is a fable, and all virtue a mystery. Last comes India, the nations of Southern Asia and the many Islands of the Eastern Seas, a thousand tribes including infanticides, cannibals, and the offerors of human blood, dragging their idol gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self-torture. And who are those that close their train? The Thugs of India just discovered, a vast fraternity of secret murderers, the votaries of a Kallee, who has given one half of the human race to be slaughtered for honor.

This reminds us of another inducement, the testimony of the Gospel is divinely adapted to them. The witness for Christ takes with him a treasure more precious than the ancient Jew could he have taken the ark with him. The Gospel is as fitted to exist in men of all lands as it was for the first to whom it was preached. Consider our condition and our wants in relation to the mission design of the Church. A vivid and all-pervading apprehension of its original design is of the first importance. Each member of the Church should feel a solemn impression that he is a witness for God. In connection with this there should be a heart-unity between all witnesses, and a spirit of self-sacrificing liberality.

CONCLUSION:—Witness for Christ: hear the conclusion of the whole matter. The cause of your Redeemer has come on in the heathen world—the cause of human happiness. The destiny of immortal myriads is involved, and the world is hushed and waiting to receive your evidence. By the love of Christ will you not go to testify in His behalf? The destroyer of souls is witnessing *against* Him, and millions are confirming, and millions more accrediting, the dreadful testimony. Will you not hasten to testify *for* Him? Mohametanism is denying His divinity, and is placing an impostor in His stead. Will you not attest that there is “none other name under heaven given whereby they can be saved, than the name of Christ?” China is denying His existence, and a third of the human race believe it. Will you not go to it and proclaim, “this is the true God and eternal life?” Hindooism is affirming that His name is Juggernaut, and that He, your Lord, the Saviour of the world, loves impurity and delights in blood; and millions believe it. Will not you go and attest that His name is called Jesus, because He saves His people from their sins? Shall His cross have next to no witnesses to its benevolence? Shall His blood have no tongue to proclaim its efficacy; His cause no friend to espouse it?

Late JOHN HARRIS, D.D.,

*President of New College.*

(Preached on behalf of Wesleyan Missionary Society.)

## *Literary Notices.*

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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THE PAST IN THE PRESENT: WHAT IS CIVILISATION? By ARTHUR MITCHELL, M.D., LL.D. Edinburgh, David Douglas.

This is a book for the antiquarian, and for all indeed who would trace the progress of civilisation from its earliest dawn to the present time. The second part, consisting of four lectures, discussing the question, "What is Civilisation?" brings under consideration many curious and instructive subjects of thought, such as, "Can the hunter be civilised, or man, in isolation? What are the steps by which civilisation are reached? Can civilisation be lost? Is the savage in a state of degradation? Do men in a state of high civilisation show any desire to return to a ruder and simpler life? How are the great civilised nations formed? In what way may civilisation become suicidal? Are civilisations of different patterns? What hope have we of a higher pattern than any yet reached?" These questions will indicate, in some partial measure, the subjects of interest that are here brought under our attention. We may add that these subjects are presented in a very complete, though in a condensed, form.

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ELIHU BURRITT. A MEMORIAL VOLUME. Edited by CHARLES NORTH-END, A.M. London: Sampson, Low & Co., Fleet Street.

This volume [contains a sketch of the life and labours of this truly distinguished man; also, selections from his writings, lectures, and private journals, both in Europe and America. We had the pleasure of knowing this great man, scholar, and true philanthropist.. We shall never forget the pleasant, social evenings we spent with him in the house of our lamented friend Mrs. Stewart of Clapham Common, a woman great in every respect, in social standing, bodily presence, intellectual power, mental accomplishments, and withal broad, deep, and tender philanthropic sympathies, an intimate friend of the late Dr. Arnold, and an attendant on our ministry. In her society Elihu Burritt was at home; they were one in soul. This volume abounds with what cannot fail to interest every thoughtful reader.



THE LIFE TIMES & CORRESPONDENCE OF THE REV. DR. DOYLE. By W. J. FITZ-PATRICK, LL.D., M.R.I.A., J.P. In two vols. Dublin: James Duffey & Sons, 15, Wellington Quay.

This is the republication of an old work enlarged and enriched. The subject of the biography was one of the ablest and most distinguished Catholic bishops of modern times. Disraeli thus wrote in the "Press" (a periodical now defunct), of this biography, "It is impossible for us to notice even in the most cursory manner a hundredth part of the interesting subjects embraced in these volumes. A more graphic, impartial, and truthful picture of a man and his times has seldom been produced. It is perfectly Boswellian in effect: and neither pains nor labor has been spared to render the work complete in every respect and thoroughly trustworthy. Nothing is taken for granted, the best and most reliable evidence being always produced to substantiate even every apparently trifling incident. The result is an historical painting of a most interesting and stirring period drawn to the very life, a painting which is as much distinguished for its breadth of design, its noble proportions, and its skilful execution, as for the exact nicety and studied minuteness of every detail." We heartily endorse this judgment, and recommend the work to the perusal and study of every minister of the Gospel. The history of this great prelate as here given, would form a splendid course of winter Lectures to young men.

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SIX ADDRESSES ON THE BEING OF GOD. By C. J. ELLICOTT, D.D. London: Society for Promoting Christian Knowledge, Charing Cross.

The subjects of these addresses are—The nature of the principle arguments; The being of God attested by the general consent of mankind; The being of God as shown by the existence of the universe; The being of God as shown by the presence of final aims in nature; The being of God as evinced by the moral law; The evolutionary hypothesis, and Conclusion. The addresses were delivered to the clergy and members of the Archdeaconry of Gloucester, and were especially intended for the use of candidates for holy orders. Although we regard the existence of a Supreme Being as infinitely independent of all arguments, and transcending all logic, He is the grandest subject for contemplation, the most quickening, hallowing, and uplifting subject that can engage the human mind. Therefore we welcome all reverent meditations upon Him.

AN ENGLISHWOMAN IN UTAH. THE STORY OF A LIFE'S EXPERIENCE IN MORMONISM. By MRS. T. B. STENHOUSE, WITH INTRODUCTION BY MRS. BEECHER STOWE. London: Sampson, Low & Co., Fleet Street.

In this autobiographic sketch the authoress gives an account of her early life, her first introduction to Mormonism, how the Mormonites make converts, the revelation of celestial marriage, her first impression of the city of saints, Brigham Young, the history of his wives and their daily life, social life in the Salt Lake City, what women suffer in polygamy, how marriages are made in Utah, Lights and Shadows of polygamy, some curious courtships, etc., etc. It is a marvellous story revealing human nature in some of its most disgusting aspects. It is, to use the language of Harriet Beecher Stowe, "no sensational story but a plain, unvarnished tale of truth," stranger and sadder than fiction.

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THE SUNDAY SCHOOL GIFT A HELP TO EARLY PRAYER AND PRAISE. By REV. CHARLES BULLOCK, B.D. London: 1, Paternoster Buildings.

This little book is truly a help to early prayer and praise. Some of the hymns are exquisite. It is a pity the book should be disfigured by any touch of sectarianism. Why should children be called upon to sing about the Church of England, the Church of Rome, or about the Church of the Wesleyans, Baptists, or Independents? They should be taught that religion is independent of all institutions.

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IRISH SONGS AND BALLADS. By ALFRED PERCEVAL GRAVES. Manchester: Alexander Ireland & Co.

Most of these songs and ballads are composed for the music of old Irish airs and the music of some of the ballads is printed at the heading. Many of them are sprightly and gay, sparkling with wit and rollicking in fun.

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CHOICE POEMS AND LYRICS FOR STUDY AND DELIGHT. Edited with Notes. By J. P. ASHBY. London: Relfe Brothers, Aldersgate.

This little book contains exquisite selections from some of our best poets, and gives short biographic sketches of each poet quoted.



## *Leading Homily.*

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### SOLOMON'S PORTRAITURE OF OLD AGE AND SUDDEN DEATH: SCIENTIFICALLY CON- SIDERED.

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH, WHILE THE EVIL DAYS COME NOT, NOR THE YEARS DRAW NIGH, WHEN THOU SHALT SAY, I HAVE NO PLEASURE IN THEM; WHILE THE SUN, OR THE LIGHT, OR THE MOON, OR THE STARS, BE NOT DARKENED, NOR THE CLOUDS RETURN AFTER THE RAIN: IN THE DAY WHEN THE KEEPERS OF THE HOUSE SHALL TREMBLE, AND THE STRONG MEN SHALL BOW THEMSELVES, AND THE GRINDERS CEASE BECAUSE THEY ARE FEW, AND THOSE THAT LOOK OUT OF THE WINDOWS BE DARKENED, AND THE DOORS SHALL BE SHUT IN THE STREETS, WHEN THE SOUND OF THE GRINDING IS LOW, AND HE SHALL RISE UP AT THE VOICE OF THE BIRD, AND ALL THE DAUGHTERS OF MUSIC SHALL BE BROUGHT LOW; ALSO WHEN THEY SHALL BE AFRAID OF THAT WHICH IS HIGH, AND FEARS SHALL BE IN THE WAY, AND THE ALMOND TREE SHALL FLOURISH, AND THE GRASSHOPPER SHALL BE A BURDEN, AND DESIRE SHALL FAIL: BECAUSE MAN GOETH TO HIS LONG HOME, AND THE MOURNERS GO ABOUT THE STREETS: OR EVER THE SILVER CORD BE LOOSED, OR THE GOLDEN BOWL BE BROKEN, OR THE PITCHER BE BROKEN AT THE FOUNTAIN, OR THE WHEEL BROKEN AT THE CISTERN. THEN SHALL THE DUST RETURN TO THE EARTH AS IT WAS: AND THE SPIRIT SHALL RETURN UNTO GOD WHO GAVE IT."—*Ecclesiast* s xii. 1—7.



MOTIVES, widely different induce men to study the Bible. A legitimate, though I admit a subordinate one, is the discovery of literary beauties, and scientific truths. Although the Bible does not pretend to teach any science systematically, its language being popular, and expressive of the notions existing at the times when its various parts were written; yet under its reserved and simple language, there is much concealed knowledge, which harmonizes with modern facts.

In this respect the Bible presents a striking contrast to the sacred books of heathen nations, which as far as they are known, contain absurd notions on science ; and it is a singular fact, that not one of the forty writers, most of whom lived in the vicinity of these heathen nations, wrote a single line which favours their views. Hence students of the various sciences may turn to this marvellous old Book, and find nothing inconsistent with any exact and positive truth, which they, by the legitimate process of induction, may have discovered. Scientific men generally fall into the error of comparing a *supposed* fact, with a scriptural statement, and so find disagreement. This has again and again been done by Geologists, and has led them to discard the authority of the Bible, because its statements have not agreed with their presumed facts. But no devout man of science would look for agreement until his discovery was proved undoubtedly, and demonstrably true. Few modern geological propositions are so proved. But I think there are some anatomical and physiological facts in this position, and we shall find that Solomon's description of old age, as given in this chapter of Ecclesiastes, is consistent with the facts of Anatomy, Physiology, and Pathology. For richness, beauty, sublimity, and the propriety of its figures this passage cannot be surpassed. The authorship of Ecclesiastes is, I am aware, disputed ; but I assume, and believe on good evidence that Solomon was the inspired writer. In this allegory, beneath an exterior of glowing imagery, I think there are anatomical facts and physiological truths, not humanly known until centuries after Solomon depicted them. The meaning of some of the tropes and figures will be apparent to most, the language being popular, but for the sake of unity I give a brief explanation of all.

This beautiful metaphorical portraiture of the failure of the vital forces in the various organs of the human body is connected with an injunction to the young to attend to religion in their youth ; inasmuch as old age with all its attendant infirmities is fast approaching when they will say " we have no pleasure in them," because the body is too feeble for active service, and the mind too clouded to appreciate the claims of the Creator, and the duties of religion. These infirmities King Solomon proceeds to describe under the figures—"keepers of the house trembling—The strong men bowing—The grinders ceasing—Those that look out of the windows being darkened—The shutting of the door in the street—The almond tree flourishing—The silver cord being loosed—The golden bowl broken—The pitcher broken at the fountain, and the wheel broken at the cistern."

" *The keepers of the house* " are the hands—The body has been aptly called " the house I live in " and better defenders of that house than the hands, cannot be imagined—So important do zoologists consider the hands, that they give the term *Bimania*, or two-handed, to one of the orders in the first class of the vertebrated division of the animal kingdom, and the sole representative of the two-handed order is man—he only has perfect hands. Man requires them solely for prehension, grasping, seizing, all other animals require them for support and progression. Hence, although the hands, or forefeet of some animals are formed after the type of the human hand, yet being required for two purposes, progression and prehension, they have not the same delicacy and variety of movement. The human hand is the most perfect piece of mechanism that can be conceived. Just reflect on the countless diversities of its action, brought about by



the number of bones which enter into its structure ; contrast the delicate touch of the watchmaker with the herculean grasp of the blacksmith. We can scarcely believe the same mechanical contrivance can perform both. I could occupy pages in describing its wondrous and various movements ; indeed a celebrated anatomist, Dr. Charles Bell, has written a treatise on the hand alone.\*

As protective organs the “keepers of the house” are constantly coming into use in a thousand ways. Falls would be much more serious, and oftener fatal, were not the hands instinctively put out to protect the vital parts. Besides these purposes of utility the hands have an intellectual and moral significance. We argue and demonstrate by the forefinger. We persuade by extending and drawing them towards the body again. Surprise is expressed by elevating them, and sorrow by wringing them. Anger and revenge by tightly clenching them. If space would allow I might write much on the different modes of shaking hands. How much we learn of persons feelings and characters by the grip of the hand. What a difference between two fingers placed in the palm, and a grasp which brings tears to our eyes.

“The Hand—what wondrous wisdom planned  
This instrument so near Divine ?  
How impotent without the Hand  
Proud Reason’s light would shine.”

In old age these “keepers of the house,” from the failure of nervous power, become affected with palsy, and tremble, and these once powerful instruments, so

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\* To comprehend the adaptation of the hands to the office of keepers of the house, a study of the skeleton would be useful. It comprises 27 bones, and is divided into—Carpus, or wrist—metacarpus, or fingers ; 8 bones belong to the carpus, 5 to the metacarpus, and 14 to the phalanges, or fingers.

capable, aye, and so ready to defend the body on the slightest provocation, become paralysed, and as weak as the hands of an infant. Sometimes the "keepers of the house" tremble from other causes than the natural effects of age; the chief one being the indulgence in strong drink. We are all too familiar with the shaky hand of the drunkard, who voluntarily paralyses those keepers which should protect him from external injury. "The keepers of the house shall tremble," and when they do be assured the enemy is not far off, premeditating an attack on the mansion.

Respecting the meaning of the next figure, "*The strong men*," I differ from all commentators. They, following each other, suppose the wise king meant the *legs*. "The legs and thighs," says Matthew Henry, "which used to support the body, and bear its weight, bend." Adam Clarke says, "The legs become feeble, and unable to bear the weight of the body." Scote, Greenfield, Gill, Kitto, and others, give a similar explanation. But to the interpretation of these learned men I totally object, inasmuch as it is not supported by experience, nor is it physiologically true. The legs and thighs do not bow themselves in old age. However advanced a person is in years, no curvature of the bones of the legs takes place. There is a physiological reason why it cannot be. Bone is composed of cartilage and earthy matter; one third of the former, and two thirds of the latter is the normal proportion in the adult. In children the proportion of cartilage is somewhat greater; and their bones are more elastic, and less liable to fracture; but in old age the reverse takes place, causing greater brittleness, and increased liability to fracture. The trifling accidents which occasion broken legs or thighs in old

people is proverbial. In frosty weather, too, bone is more brittle than in warm, so that, as a rule, we have more fractures in winter than in summer. The legs and thighs then cannot be the "strong men" spoken of by Solomon, because they might bow or bend in childhood, as they do in rickety children, but it would be physiologically impossible in old age. What then did Solomon mean by the strong men bowing themselves? I believe he referred to the twenty-four vertebræ forming the spinal column or backbone. A brief anatomical consideration of these bones will, I think, convince you that they are worthy of the appellation, "strong men." The spine, or backbone, is not a single bone, but composed of twenty-four, which, being united together, form two irregular pyramids joined base to base. Compact and firm as this column is, each bone has a slight motion on another. Hence the name vertebræ, from "verto" I turn. Examining a bone singly we find its shape irregular. The solid portion is called the body, and from it certain parts project, called processes. The body is convex on its upper surface, and concave below, allowing one bone to lock within another; thus giving strength, but allowing motion. The processes are for the attachment of ligaments and muscles. The two larger processes unite behind, and form a ring for the passage of the spinal marrow, and at the junction behind a projection is formed, called the "spinous process," which gives the name "spine" to the whole column. This column is divided into three regions, cervical, dorsal, and lumbar. The bones of each region have special characteristics whereby they are known, and each bone has certain marks, so that an anatomist can tell its exact place in the column; an amusement which

the Examiners at the College of Surgeons allow their candidates to indulge in, and, considering the lightness of the bones, it has a wonderful sudarific effect. But in order to render these bones "strong men," there must be some powerful bond of union. This is effected by means of elastic strictures, called ligaments, or binders. One, called the anterior common ligament, extends along the front of the vertebral column, from the top to the bottom, and another, called the posterior common ligament, extends along the back of the column. *But* the most singular structure is that between the bodies of the vertebræ, binding them firmly together. It resembles a piece of cork, and is elastic, therefore ranging in thickness according to the amount of pressure upon it. This elasticity is the chief characteristic of this substance. In leaping, in shocks, or in falls, its elasticity prevents any harm to the spinal marrow, while other less important joints are dislocated. Long ago it was observed by Genga, an Italian anatomist, that in old age a change takes place in the cartilages. They become shrivelled and lose their elasticity, and this, taking place more in the front part, causes the body to bend forward, and a decrease in stature. "The strong men bow themselves." Besides this gradual effect of age, their cartilages yield from the pressure of the body in the erect posture, so that persons who have been long standing or carrying weights, are shorter than when they just rise. Hence we are nearly an inch taller in the morning than we are at night; a fact known to recruits, who, if anxious to pass the standard, go early in the morning to be measured. The spine then is a column apparently composed of one bone, but really of many, capable of sustaining the greatest weights, yet so

flexible as to allow of movements the most varied, and complex, and *graceful* withal as Hogarth's line of beauty. These are its characteristics in manhood ; but as old age creeps on, the changes I have endeavoured to explain take place, and the "strong men" bow to the fiat of an august and almighty power. The reason, perhaps, why so many commentators have mistaken the meaning of this figure, is the fact that when the spine bends forward, the knees must do the same in order to preserve the centre of gravity. Even in young persons who stoop naturally, there is a corresponding bending of the knees from a like cause.

The importance of mastication to the well being of the human economy was known to Solomon, and claimed a notice in his picture of the decay of the human frame. By the process of chewing, substances which we take as food, are prepared for the action of their solvent, the gastric juice. This operation is performed by the teeth, here called "*grinders*" a very expressive term and especially applicable to the double teeth ; which, in scientific language are called Molars, from Mola, a mill ; their masticating surfaces being marked with ridges and corresponding depressions like the stones of a corn mill ; and by a side to side movement the food is ground or triturated by them. Coverdale, in his version of the Bible, translates the original word by the term millers. "The millers shall cease because they are few." In old people most of the teeth are gone, or at least but a few stragglers are left, insufficient to carry on the operation of grinding. From the loss of teeth many inconveniences arise. The food not being masticated passes into the stomach in an unprepared condition giving rise to the distressing pains and feelings called



indigestion, rendering life burdensome. Thanks to dental science many of the evils can now be remedied. The grinding ceases, because the teeth are few, and "the sound of the grinding" that is the noise produced by mastication is "brought low."

"*And those that look out of the windows,*" etc. The windows are the orbits, or sockets in which the eyes are placed; and those that look out of them are the eyes. Perhaps no organ of the body possesses so much interest as the eye. If we examine its delicate and beautiful structure, and the adaptation of each part to the known laws of optics; we are compelled to admire the infinite skill of Him who formed it and to enquire with the Psalmist, "If He that formed the eye shall not see?"—Consider too the various ways in which it conduces to the enjoyment of life, by enabling us to contemplate the varied beauties of nature; flowers with their innumerable colours—the ever varying sky—the cloud capped mountain—the ever changing ocean; or, if we have a taste for the awful and sublime the eye enables us to gaze upon the bounding cataract "or the shattered sides of thundering Etna." Some conception of the value and importance of the organs of vision may be formed by reflecting on the loss of them. The very mention of the word *blind* provokes our sympathy and our hand involuntarily proffers charity because we rightly estimate the fearful deprivation. We know the external world is to them a blank. How the blind Milton laments his loss, although it was in a measure compensated for by his supernatural endowments.

"Oh, loss of sight, of thee I most complain :

Oh, worse than chains,

Dungeon, beggary, or decrepit age !

Light, the prime work of God, to me extinct,

And all her various objects of delight annulled."

In old people the cornea becomes flattened; causing the rays of light to come to a focus behind the retina, or nervous membrane, on which objects are painted, producing indistinct or confused images. This constitutes what is usually called aged sight. Even a more serious affection may mark the evening of life, opacity of the crystalline lens, whereby the rays of light are intercepted in their way to the retina; producing what is called *cataract*. Aged sight is not so serious an affection now, as it was in the days of Solomon, for "art helps nature with spectacles," and the skilful surgeon may remove the cataract, other changes may cause "those that look out of the window to be darkened" but the result is the same; the beauties of nature no longer afford pleasure.

"Seasons return, but not to him returns,  
Day or the sweet approach of even, or morn  
Or sight of vernal bloom, or summer rose  
Or flocks, or herds, or human face divine  
But clouds instead, and ever-during night  
Surround him; from the cheerful ways of men  
Cut off, and for the book of knowledge fair  
Presented with an universal blank  
Of Nature's works to him expunged and rased  
And wisdom at one entrance, quite shut out."

The next figure, "*The doors shall be shut in the street,*" requires but little explanation. The teeth being gone the alveolar process or socket in which they were placed becomes absorbed, and the prominence natural to the jaws is lost. The lips, now called doors, having no longer the support of the teeth, their sockets fall in, "and the doors are shut in the street." This shutting of the doors is a wise provision of nature to prevent the food falling out while being chewed. Old people who have lost their teeth, always masticate with their lips closed; and mastication being performed by the smooth surface of the

gums less noise is produced than when done by the teeth so that "the sound of the grinding is low." The next three or four figures indicative of the decay of other parts of the body, have no particular anatomical meaning, or they have for the most part been correctly explained by commentators therefore I give what seems to be their obvious meaning. "*And he shall rise up at the voice of the bird,*" refers to the light sleep of old age; persons advanced in life cannot enjoy the profound and continued sleep of youth, and rise up at "the voice of the bird" and complain:

"That tired nature's sweet restorer, balmy sleep  
He like the world his ready visits pay  
To youthful smiles—but old age he forsakes."

"*The daughters of music shall be brought low*" refers to the ear and voice. The organs for producing, and appreciating sounds. In old age the voice loses its compass, and melody, and the ear, its critical appreciation of musical sound so that the singing of a Grisi, or Jenny Lind, would make no impression on the obtuse organs. Even the most celebrated vocalists whose notes have ravished our ears, have to bow their painful farewell—because "the daughters of music are brought low."

"*Also when they shall be afraid of that which is high.*" Old people are afraid to ascend any high place, because difficulty of breathing is produced, and giddiness caused by looking down from an eminence. "*And fear shall be in the way.*" Mark how cautiously old people progress: with eyes bent on the ground, they are careful of every step they take. They neither ride nor walk with their former boldness.

"*And the almond tree shall flourish.*" Age naturally produces change in the chemical constituents of the hair: resulting in greyness, so that when this change is complete

the head looks like an almond tree in full blossom. In eastern countries, the grey or hoary head was a mark of age and wisdom, and claimed the greatest respect and deference. Eliphaz, reproving Job for the assumption of knowledge, says : "What knowest thou then that we know not? With us are both the grey-headed, and very aged men." The Psalmist prays : "*When I am old and grey-headed, O God, forsake me not.*" The hoary head, etc. I am afraid respect for age is not a prominent feature in our times. We do not speak of "venerable fathers," but of "governors," and "old fogies." We are apt to consider them in the way, are annoyed at their peculiarities, and restless under their control.

"*The Grasshopper shall be a burden.*" This insect, common in the East, makes a monotonous, chirping sound, which persons active and busy scarcely notice ; but the mind of the aged, being less occupied, dwells on the increasing noise until it becomes a burden. Finally all the pleasures of sense are tasteless and sapless.

"*Desire shall fail.*" It frequently happens that when there is incapacity for sensuous enjoyment, the desire remains ; but the last and strongest feeling must succumb before the ravages of time and desire fails—even the desire to live. One other duty remains—that of conducting this dry, shrunken, shrivelled old man, with his backbone bent, his knees projecting forward, and his arms backward, and his head downward, to his last home, and for him "*the mourners go about the streets.*"

This is the conclusion of one part of the wonderful allegory ; but Solomon knew that the termination of life was not always so gradual and gentle as he had just depicted, which may be considered as the *natural* progress

of decay. Sometimes the spirit is separated from the body in a more violent and sudden manner. Hence the inspired Pathologist continues the allegory, and describes certain forms of *sudden* death by the metaphors—" *Silver cord loosed ;*" " *Golden bowl broken ;*" " *The pitcher broken at the fountain,*" and " *The wheel broken at the cistern.*" The consideration of these figures will perhaps be the most interesting part of my subject. Inspiration is not necessary in order to detect and describe the gradual advance of age in the human frame. Any one having an observant mind could do so ; and if to this be added a warm and vivid imagination, the facts might be clothed with the most beautiful imagery. But the part of the allegory which I will now consider, refers to certain anatomical facts, and physiological truths, not humanly known until discovered by the illustrious Harvey in the year 1620, two thousand five hundred years after Solomon had so poetically but accurately described them. We are therefore justified in concluding that this knowledge was imparted to Solomon by the Source of all knowledge, Who promised to give him wisdom and understanding exceeding much ; and if this knowledge came to him by Divine inspiration, it must be compatible with the true discoveries of science ; all true discoveries being but a correct reading of the book of nature. The injunction with which Solomon commenced the first part of the allegory is implied in the second : " *Remember now thy Creator in the days of thy youth . . . before the silver cord is loosed, or the golden bowl broken,*" &c.

The term "*silver cord*" is an apt and expressive designation of the spinal cord, or marrow ; a beautiful white, shining, silvery band, extending from the brain,



through the whole length of the backbone. It is composed of white and grey nervous matter. It is the centre of motion, both voluntary and involuntary, as well as those peculiar actions, called reflex; discovered by a great modern physiologist, Dr. Marshall Hall. This beautiful and delicate structure is liable to several diseases; congestion, inflammation, and apoplexy are the most common. In either case paralysis is the result, and the vital organs, deprived of their stimulus, cease to act, and death is the result. "*The silver cord is loosed.*"

"*The golden bowl*" is the brain which in shape resembles that vessel. This resemblance is more apparent if we look at the *skull*, which is modelled on the brain. In young people the brain is of light grey tint, but in advanced life, the colour becomes darker, and of a yellowish tint; it is not unusual at an autopsy of old people, who have died from brain affections, to find that the outside covering has a bronzed appearance justifying the term "*golden.*" Frequently the blood vessels of the brain, either from disease or engorgement, break, and the blood which flows therefrom, forms a clot, the pressure of which on the delicate and soft brain, produces insensibility, and death from apoplexy ensues. "*The golden bowl is broken.*" How often do we hear of persons in the prime of life, with all their faculties about them, planning and hoping for the future, suddenly seized with apoplexy, and without a moment's warning hurried into eternity—their "*golden bowl broken.*" Happy for them if they have heeded the wise king's warning, and "*remembered their Creator in the days of their youth.*"

¶ Having finished with the nervous system the brain and spinal marrow, Solomon proceeds to describe the manner

in which death takes place in the circulating system—the heart and great blood vessels. This clear division of the subject is corroborative evidence, that Solomon understood the structure and diseases of the human body, for he clearly refers to the nervous, respiratory, and circulatory systems, or the brain, the lungs, and the heart, forming the tripod of life.

That the blood makes a complete circuit of the body is as I have before mentioned, a comparatively modern discovery, made by Harvey, after much profound thought, and patient investigation. By the light of this discovery, we are enabled to interpret the somewhat obscure figures. Pitcher—Fountain—Wheel—Cistern—applied by Solomon to the chief organs, concerned in the circulation of the blood. In order that the body be properly nourished, it is necessary that it be pervaded by blood, which is the vital fluid—the life. “The life is in the blood,” hence “blood for blood” is equivalent to “life for life.” That the whole of the body be pervaded by this fluid, it is necessary that there be an organ to distribute and to receive it back again, after it has performed its circuit. This is accomplished by the heart—a hollow muscle divided into distinct cavities, or chambers, from which arise tubes for the exit and entrance of the blood. These cavities are called auricles and ventricles, there are two of each. The “*pitcher*” then represents the *right ventricle*, or chamber of the heart which receives from the left auricle the blood which has become impure from circulating through the body. The walls of this chamber are thinner than those on the left side, hence when the heart is affected by disease, it is more likely to be ruptured or broken. “*The pitcher is broken at the fountain.*” Some persons suppose that when we say such an one

died of a broken heart, we speak figuratively, but it is often literally true. One of the earliest recorded cases of broken heart is that of George 2nd. In Hume & Smollet's History of England we read—"Died George 2nd, aged 77 years, when the cavity of the thorax, or chest was opened, the Sargeant Surgeon, found the right ventricle of the heart, "*the pitcher*" actually ruptured. \* \*

The "*fountain*" is the pulmonary artery, which arises from the right ventricle, or "*pitcher*," to which I have just referred, by the contraction of which the blood is propelled through this artery, which may be considered as the mouth of a fountain, into the lungs, there to be purified and fitted for the purposes of life. This is affected by this artery dividing and sub-dividing into thousands of minute branches, ramifying the substance of the lungs like so many small jets, and bringing the blood into immediate contact with the oxygen of the air we breathe. From these minute jets it is collected by small veins, which unite, and ultimately form the pulmonary veins, which open into the left auricle. From the left auricle the blood passes into the left ventricle of the purified blood. From this cistern the blood is propelled through the aorta (which resembles an Eastern

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\* \* Another instance of broken heart I must with all reverence refer to :—The sudden and unexpected death of our Lord and Saviour, has been, and I think correctly attributed to this cause. His death was not the result of disease, nor was it the mere result of crucifixion ; for cruel and agonising as that form of death was, there was a mental agony far exceeding it, for He suffered for others, and while uttering with a loud voice that last mysterious cry "My God, My God," the fleshy walls of his heart were like the veil of the Temple—rent and riven as He poured out His soul unto death. "*The pitcher was broken at the fountain*," and "He gave up the Ghost." For the arguments in support of this view of the cause of our Lord's death, I must refer my readers to Dr. Stroud's treatise on the physical cause of the death of Christ. Also to a letter written by Sir J. Simpson, of Edinburgh, addressed to Dr. Hannah and published in this work on our Lord's passion, in which he supports Dr. Stroud's opinion.

wheel, used for drawing water from the deep wells), to every organ and structure of the body. This wheel or aorta, which arises from the cistern, or left ventricle, is very liable to become diseased by the deposit of bone into its substance, or by the dilatation of its walls, called aneurism. If either of these diseases be present, upon any violent exertion, such as running, jumping, or lifting, the coats give way, and immediately death is the result. "*The wheel is broken at the cistern.*"

"*Then shall the dust return to the earth as it was, and the spirit to God who gave it.*" Glad we are all for this last sentence. Hitherto materialism like a funeral pall has enwrapt my subject but we now turn from the cold and repulsive corpse, and say, "The spirit HAS returned to God who gave it." So concludes this allegory, intensely interesting for its poetry and marvellous for its accordance with the Sciences of Anatomy and Pathology. I shall now briefly recapitulate the more prominent parts of my subject.

Solomon here called the Preacher, opens his discourse with an admonition to remember the Creator in youth, before old age, here called "evil days" because of its many infirmities, approaches. Before the luminaries of heaven, the sun, the moon, the stars, lose their brightness ; before clouds succeed clouds, so that one storm or trouble is not over ere another comes. Before the hands "the keepers of the house" become palsied and lose their power to defend the mansion, before the shrinking of the intervertebral substance causes "the strong men," (the backbone) to bow themselves, before "the grinders," (the teeth) are lost and the "door is shut in the streets," before the brilliant orbs of vision, "which look out of the windows" be darkened, before sleep be light and fickle,

before "the daughters of music," the ear and the voice "be brought low," before all the senses become blunted, so that desire fails, and finally "the mourners go about the street" with your inanimate corpse. But to some these indications of approaching dissolution may not be granted. Death may come suddenly, while in the bloom of health, therefore the Preacher again says, "*Remember now thy Creator,*" before the "*silver cord,*" the spinal marrow is loosed, before "the golden bowl," (the brain) is broken by an apoplectic seizure. Before "*the pitcher is broken at the fountain,*" or the heart is ruptured. Before aneurism of the aorta takes place and "*the wheel is broken at the cistern,*" and the spirit suddenly and unexpectedly returns to God who gave it, and your doom is finally and irrevocably fixed. "Vanity of vanities," saith the Preacher; "verily, all that is *material* is vanity."

ROBERT BEALES, M.D., and J.P. for Cheshire.

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### Time.

"To show us the *worth of time*, God, most liberal of other things, is exceedingly frugal in the dispensing of that: for He never gives us two moments together, nor grants us a second, till he hath withdrawn the first, still keeping the third in His own hands; so that we are kept in a perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is to spend all the others well, and ever to expect that. We dote upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning."—*Fenelon*.



# The Preacher's Homiletical Commentary.

## HOMILETIC SKETCHES ON THE BOOK OF PSALMS.

**OUR PURPOSE.**—Many learned and devout men have gone *Philologically* through this **TEHELIM**, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough **HOMILETIC** treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

**OUR METHOD.**—Our plan of treatment will comprise four sections:—(1) **THE HISTORY** of the passage. Lyric poetry, which the book is, is a delineation of living character; and the key, therefore, to unlock the meaning and reach the spirit of the words is a knowledge of the men and circumstances that the poet sketches with his lyric pencil—(2) **ANNOTATIONS** of the passages. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3) **THE ARGUMENT** of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4) **THE HOMILETICS** of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

### No. CLII.

#### Men and Mercy.

“O GIVE THANKS UNTO THE LORD FOR HE IS GOOD,” etc.—*Ps. cvii, 1-32.\**

**HISTORY:** It seems probable that this Psalm was composed immediately after the decree of Cyrus had been promulgated, and whilst the exiles were gathering in order to march to their own country. “It is the opinion of some that the picture drawn in the Psalm of various forms of trouble represent the difficult perils to which the scattered exiles had been subjected. Some had been delivered from lonely wanderings, and famine, some from prison, some from sickness, some from dangers by sea. Or these pictures may be understood as

pourtraying the sufferings of the exiles figuratively. They are likened to travellers who have lost their way in the desert, and whom God has brought home; or they are like prisoners whose chains have been broken: or they are like men afflicted with dangerous sickness, whom God has restored; or they are like storm tossed mariners, brought safe into port at last.” The author of this Psalm is unknown. It begins a new book of the Psalms, though it has undoubtedly a clear connection with the preceding.

**ARGUMENT:** These thirty-two

\* For articles on *Ps. ciii.* See *Homilist* Vol. xxiv. Pages 380, 386, 389, 391. On *Psalm cvi.* Vol. xxiv. Page 321. On *Ps. civ.* Vol. xxv., Pages 32, 40, 42, 46, 103. On *Ps. cvi.* Vol. xxv. Pages 110, 112, 115, 117, 119, 188, 246, 257.

verses are divided into four stanzas, closely resembling each other, an exhortation to the freed exiles to praise Jehovah, then a prayer for deliverance, then the deliverance itself, and lastly an exhortation to give thanks.

ANNOTATIONS: Ver. 1.—“*O give thanks unto the Lord, for His mercy endureth for ever.*” Here the Psalmist bids the redeemed, or the freed exiles, to raise their songs of praise on their exit from the land of captivity. Jeremiah had prophesied that this should be the case (Jer. xxxiii. 11.)

Ver. 2.—“*Let the redeemed of the Lord say so.*” All the emancipated ones. All who had been delivered from the hand of the enemy, the hand of the tyrant.

Ver. 3.—“*And gathered them out of the lands, from the east, and from the west, from the north, and from the south.*” Margin from the sea. “This expression proves that the writer of the Psalm was still in Babylon, though no longer a captive. In Palestine the sea always means the Mediterranean, *i.e.* the west. A writer in Babylon might express the south by the sea, meaning the Persian Gulf.”

Ver. 4, and 5,—“*They wandered in the wilderness in a solitary way; they found no city to*

*dwell in,*” etc. It is not easy to say what wanderings are referred to, perhaps it refers to their unsettled condition whilst in the land of their tyrants, or points back even to the remote period of their journeyings in the wilderness.

Ver. 6.—“*Then they cried unto the Lord in their trouble, and He delivered them out of their distresses,*” etc. This seems to be the chief lesson of the Psalm viz.—that God hears the cry of His distressed people. Troubles it has been said are “the spurs to make men run to God.”

Ver. 7.—“*And He led them forth by the right way,*” etc. See Ezra viii. 21.

Ver. 8.—“*Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.*” This refrain is oft repeated and expresses the duty of all who are subjects of the Divine mercy.

Ver. 10.—“*Such as sit in darkness and in the shadow of death.*” This expression represents imprisonment in its severest form. “*Being bound in affliction and iron.*” Like Joseph. This is indeed a condition of darkness.

Ver. 11.—“*Because they rebelled against the word of God, and contemned the counsel of the Most High.*” Here is the reason of their suffering. All suffering springs from sin.

Ver. 13 and 14.—“*Then they cried unto the Lord in their trouble, and He saved them out of their distress,*” etc. Again distress leads to prayer, and prayer leads to deliverance.

Ver. 16.—“*For He hath broken the gates of brass, and cut the bars of iron in sunder.*” It is said of Cyrus (Is. xlv. 2.) “I will go before thee and make the crooked places straight, I will break in pieces the gates of brass and cut asunder the bars of iron.”

Ver. 17.—“*Fools because of their transgression, and because of their iniquities, are afflicted.*” Sinners are fools because they bring on themselves their misery.

Ver. 20.—“*He sent His Word, and healed them, and delivered them from their destructions.*” God’s Word is the messenger

by which He fulfils His plans. Sometimes rational and sometimes not. Sometimes holy and sometimes wicked. But in all cases successful. His word does not return void.

Ver. 23.—“*They that go down to the sea in ships, that do business in the great waters,*” Here is a description of sailors in a storm. See Isa. xlii. 10., Jonah i. 4.

Ver. 27.—“*And are at their wits end.*” In the margin, all their wisdom is swallowed up. How often the storm confounds the mariner.

Ver. 32.—“*Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders.*” A call on these rescued voyagers to praise God for His interposition on their behalf.

HOMILETICS :—The subject of this devout and magnificent poem is men and mercy. And here we have men in three aspects in relation to Divine mercy.

I. Men CONSCIOUSLY NEEDING the mercy of God. These men are of four classes.

First :—The distressed traveller. He is represented as having “*found no city to dwell in,*” as in the “*wilderness in a solitary way.*” Surrounded by thorns, quagmires, and desolation, the roar perhaps of prowling beasts, falling on his ear he is perplexed, abandoned, lost. Worse still he was there alone. There was no one into

whose ear he could utter the distress. Even the prattle of a child would have helped to break the dreadful spell of his gloom. Worse still he was hungry and thirsty his "*soul fainted*" in him.

Secondly : The distressed captive. He sat in "*darkness and in the shadow of death, being bound in affliction and iron.*" No ray gleams through his wretched cell, not one beam of light steals into his dungeon, revealing to him the irons that fettered his body and ate into his flesh.

Thirdly : The distressed invalid. He is drawing "*near unto the gates of death.*" He feels himself on the border of the overwhelmingly mysterious land. Physicians, friends, all worldly assistance, are of no avail. He shivers under the damp, cold air that rises through those "*gates*" from the icy world which they enclose.

Fourthly : The distressed mariner. His vessel is the sport of the "*stormy wind*" which lashes the ocean into mountain billows. His quivering bark "*mounts up to the heavens*" then goes "*down again to the depths*" and "*reels to and fro and staggers like a drunken man.*" He is at his "*wit's end.*" All his wisdom is swallowed up. He sees death in its most ghastly form riding on the raging surge, he knows not what to do. Now physically we may find men in these conditions every day and in every land. And such conditions may be fairly taken as pictures of the moral condition of mankind. (1) Morally all are distressed *travellers*. We are all "strangers and pilgrims," we are wanderers in the "*wilderness.*" (2) Morally all are distressed *captives*. We are in the shadow of death and are bound in irons, the irons of evil habits, old prejudices, and terrible guilt. The bondage of the soul is a far worse bondage than the bondage of the body,

it is the bondage of the *man*. (3) Morally, all are distressed *invalids*. Sin has enervated our spiritual faculties, deadened our sensibilities, sapped our moral constitution and works death within us. We are moral paralytics. (4) Morally all are distressed *mariners*. We are sailing on an ocean of depravity, with an atmosphere surcharged with tempestuous elements. Of ourselves we have no chart, compass, or pilot rightly to direct us, often the tempest breaks on us and we are confounded; we seem to “*mount up to the heavens,*” and “*then go down again to the depths,*” and cry “*Lord save or we perish.*” It should be noted that the worse feature in these cases of moral distress is that the subjects are not *conscious* of their condition. It is not so in the physical cases. Here we have—

II. Men EFFECTUALLY DELIVERED by the mercy of God. All the distressed ones before us are effectually delivered. The distressed *travellers* are not only extricated from their difficulties, but they are led “*forth by the right way that they might go to a city of habitation.*” More “*He satisfieth the longing soul, and filleth the hungry soul with goodness.*” The distressed *captives* have not only their chains broken off but they are broken to pieces. He “*brake their bands in sunder.*” They are not only taken out of the dark dungeon, but the gates that confined them are broken to pieces. “*He hath broken the gates of brass and cut the bars of iron in sunder.*” The distressed *invalids* who were “*near unto the gates of death,*” have not merely their life preserved, but He “*sent His word and healed them.*” The distressed *mariners* are not only saved from a watery grave but conducted “*unto their desired haven.*” Two remarks are suggested concerning this effectual deliverance. First: It came *just in time*. Each had reached the extremity. The lamp of hope was



all but extinct and black despair was settling on the soul, when mercy came to the rescue. Men's extremity is God's opportunity, says the old proverb. It is ever so. Abraham and Moses are examples. Secondly: It came *after the prayer*. Each in his distress "*cried unto the Lord.*" Man when conscious that his life is in imminent danger, always involuntarily cries to God, the Eternal for help. This he does often despite of his creed, as the infidel Volney did in a storm. This fact in human nature implies certain intuitive beliefs such as the *being*, the *personality*, the *presence*, and the *entreatability* of God. God listens to the cries of His distressed children. Here we have—

III. Men URGED TO ACKNOWLEDGE the mercy of God. After deliverance from each case of distress there comes the exclamation, "*Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men.*" The language implies two things First: That the mercy of God is generally *unacknowledged*. Each lives by mercy, lives in mercy and yet how few of the race practically and devoutly recognise the fact! The world's eye is closed to that hand of mercy which sustains it. Secondly: That the acknowledgment of this mercy is an *urgent obligation*. "*Oh that men.*" This "*Oh*" is the outburst of the Divine heart. There is an infinitude of earnestness in it. The Eternal is never earnest about trifles. Why is this duty so urgent? (1) Because a proper recognition of God's mercy is essential to the extinction of the evil in man. The mercies of God are the renovating forces of the soul. (2) Because proper recognition of God's mercy is essential to the generating of good impressions.

## HOMILETIC GLANCES AT THE GOSPEL OF ST. JOHN.

[As our purpose in the treatment of this Gospel is purely the development, in the briefest and most suggestive form, of Sermonic Outlines, we must refer our readers to the following works for all critical inquiries into the author and authorship of the book, and also for any minute criticisms on difficult clauses. The works we shall especially consult are:—"Introduction to New Testament," by Bleek; "Commentary on John," by Tholuck; "Commentary on John" by Hengstenberg; "Introduction to the Study of the Gospels," by Westcott; "The Gospel History," by Ebrard; "Our Lord's Divinity," by Liddon; "St. John's Gospel," by Oosterzee; "Doctrine of the Person of Christ," by Dorner; Lange; Sears; Farrar; etc., etc.]

### No. CXVII.

#### Christ's Method of Preparing His Disciples for His Departure.

"THESE THINGS HAVE I SPOKEN UNTO YOU, THAT YE SHOULD NOT BE OFFENDED, &c."—*John* xvi. 1—6.

EXPOSITION:—Ver. 1.—"*These things have I spoken unto you that ye should not be offended.*"

"We find here expressed the ultimate aim of all that has been said from Chap. xv—18 onwards, and the point of view is here shown under which all must be viewed. The design was, namely, to obviate the offence which the hatred of the Jews could not fail to occasion especially as authority and scientific knowledge were on their side. "These things" do not refer merely to the fore-announcement of their hatred; it includes also everything that had been said to place their hatred in the true light as well as the help which had been promised in the sending of the Paraclete." *Hengstenberg.*

Ver. 2, 3, 4.—"*They shall put you out of the synagogues, &c.,* (see chap. ix—22, xii—42.) *Yea, the time cometh that whosoever*

*killeth you will think that he doeth God service,*" or that he is offering a religious service unto God, as Saul of Tarsus did (Acts xxvi. 9, 10.; Gal. i. 9, 10.: Phil. iii. 6.) The third verse is nearly a verbal repetition of chap. xv—21. "*But these things have I told you that when the time,*" or the hour "*shall come,*" &c. "You will be confirmed in your faith and strengthened in courage. He had said it pretty clearly, (Luke vi—22) but not so nakedly as in verse two." (*Brown.*)

Ver. 5.—"*But now I go my way to Him that sent me: and none of you asketh me, whither goest Thou?*" "As I gave you to understand in chap. xiv, and none of you asketh me where I go. They were inquisitive while they thought only of His going to some city to be crowned King or otherwise, but now that He had opened to

them the plan for departure, that He was going to the Father, they are mute on the subject: and are overcome with sorrow on their own account when they ought to be glad."

Ver. 6.—"*Because I have said these things unto you sorrow hath filled your heart.*" "The sorrow was reasonable, but the word filled implies that it was excessive and reprovable. But He goes on to express with a

stronger emphasis the consolation He had already proffered, namely, the coming of the Comforter.

Ver. 7.—"*Nevertheless I tell you the truth,*" &c. Prominence is given to the cheering results of His departure, as also to that departure itself. "*For if I go not,*" &c. "The expression here becomes sublime, it is endued with ghostly severity and heroic boldness." *Lange.*

HOMILETICS:—These verses furnish us with a specimen of Christ's method of dealing with His disciples. Observe:—

I. CHRIST FORETELLS HIS DISCIPLES OF APPROACHING EVILS NOT TO TERRIFY THEM BUT TO STRENGTHEN THEM. The evils which He here foretells as approaching were indeed tremendous. Tremendous—First: On account of the injuries they would sustain. Here is—(1) Banishment from the synagogue. "*They shall put you out of the synagogues.*" Their most sacred associations were connected with the synagogues, and to be shut out of them would imply degradation and loss. (2) Destruction of their life. "*Whosoever killeth you.*" "Skin for skin all that a man hath will he give in exchange for his life." Martyrdom is the culmination of all physical sufferings. Not only were the evils tremendous on account of the injuries they would sustain, but—Secondly:—On account of the spirit which inspired the men who inflicted them. "*Whosoever killeth you will think he doeth God service.*" No passion in the human breast is so strong when excited, so savage and so cruel as religious fanaticism.

Take Saul of Tarsus as an example. It maddened him, it gave him an intense thirst for blood, he breathed out slaughter, and thought he was doing "*God service.*" But these tremendous sufferings are here foretold, not in order to alarm or distress them, but in order to encourage and strengthen them. "*These things have I spoken unto you that ye should not be offended.*" They were foretold in order—First :—So to prepare them that they should not be surprised, and at their wits end. To be forewarned is to be forearmed. Secondly :—To establish their confidence in Christ when they came. When they came, instead of having their faith shaken in their Master, it would be deepened and strengthened with the assurance that He was Divine, because, cognisant of the future.

II. CHRIST REPROVES THE DEFECTS OF HIS DISCIPLES NOT WITH ANGER, BUT WITH TENDERNESS. Their defects seem to have been twofold. First :—An apparent indifference to His departure. "*None of you asketh Me, whither goest Thou ?*" His departure to Him was a sublimely solemn event, both in His history, and in the history of the race, and yet they did not seem to have any deep concern in it. Secondly :—A sadness on account of His approaching absence. They seemed to be sorry on their own account that He was going to leave them. He had been with them for three years, and so long as He was with them they knew they would be well protected. But now when He left them what would become of them? "*Sorrow hath filled your heart.*" In this reproof there seems not only the utter absence of all anger, but a spirit of deep and touching tenderness. It is as if He had said, why don't you ask Me concerning the scenes into which I am going? If you did I would tell you and give you all information. Don't be so sad, there is no just cause

for it. My departure will turn out to your advantage.  
*"It is expedient for you that I go away."*

III.—CHRIST DEPRIVES HIS DISCIPLES OF SOME BLESSINGS NOT FOR THEIR INJURY, BUT FOR THEIR BENEFIT. Of what was He going to deprive His disciples now? Of nothing less than His own personal presence. To them this would seem, undoubtedly, an unspeakable loss. But why did He do it? Not to injure them, but to bless them by preparing them for the Divine Spirit, which would always be with them, teaching, comforting, and strengthening them. The following truths are suggested—First: That the greatest loss may *prove* the greatest blessing. The loss of Christ was a great trial, but it turned out to be a great blessing, because it insured the advent of the Spirit. Secondly: That the greatest trial may be *necessary* to the greatest blessing. The departure of the one seemed necessary to the advent of the other. *"It is expedient"* &c. It seems to us expedient in order (1) To give a spiritual reality in their mind to the biography of Christ. (2) To dissipate all their material and local conceptions of His religion. (3) To stimulate the mind to a study of the universal principles of truth and duty. (4) To throw the soul upon the right use of its own faculties.\* Thus He educates.

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### Education.

"As, wrapt and hidden in the stone's embrace,  
 The future statue lies yet undefined,  
 Till the nice chisel clears the form designed,  
 The trunk, the moving limbs, the speaking face  
 Develops : so Instruction's hand must trace  
 The intellectual form which lies enshrined  
 Mid nature's rude materials : and the mind  
 Invest with due proportion, strength and grace."

*Bishop Mant.*

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\* See Homilist Vol. X. Page 363.



# *Sermonic Saplings.*

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## OUTLINES ON GIDEON.

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### IV. The Victor in Pursuit.

“AND THE MEN OF EPHRAIM,” etc.—*Judges* viii. 1—17.

Greatness has its penalties. One of the penalties is envy. The men of Ephraim chide Gideon because he had not called them to the conflict. True men do not wait for special calls. Ephramites complain of not being called when success is obtained. But the Gideons go where danger thickens, and when success is humanly uncertain. The men of Penuel and of Succoth taunt with presumption. “Are the hands of Zebah and Zalmunna now in thy hand”! Sharp at finding out deficiencies. Fault-finders a long-lived race. They watch with cynical criticism, and refuse help. The thorns have not driven out their folly. In spite of chiding Ephramites, and sneering princes, Gideon and his brave three hundred hold on their way, faint yet pursuing.

I. ACCOUNT FOR THE EXHAUSTION. Gideon and his men were faint (a) *On account of the greatness of the work.* Unsuccessful work is both exhausting and killing. Worry kills, not work. Successful workers do not understand the trials of the unsuccessful. Successful work may be exhausting but not crushing. Wholesome exhaustion. The world’s great workers accomplish much not only on account of great physical and mental strength, but because they have success. Exhaustion to all workers, for the work is trying. Work great in the

material sphere. Greater in the moral. Man contending with nature contends with an unequal and mighty opponent. Every step disputed. Every victory gained at immense cost. Man contending against moral forces a still sterner conflict. "We wrestle not against principalities, etc." The Midianites and the Amalekites and all the children of the East lying in the valley like grasshoppers symbolical of a multitude. (b) *On account of the fewness of the hands.* Many hands make light work. Few hands make the work heavy. These hands were sufficient for the Lord had appointed them. Nevertheless few. Divine sufficiency does not preclude human exhaustion. Faint but sufficient. A few possess the promised land. Eleven disciples, but these against the world. Only one Luther, but this one not to be measured by earth's mathematics. Fainting but pursuing the church's and the saint's method. The dying hand preserves the standard. The dying saint with fainting hand grasps the hand that lifts to glory. (c) *On account of the lack of material supplies.* The victuals had failed. The men of Succoth would not give bread. God's workers reduced to extremities. No argument this that they are not doing God's work. Modern creed is preach the Gospel, and temporal support will come. Paul preached the Gospel, and suffered hunger. Peter also and did not live in a papal palace. Gideon and his three hundred fainted for bread and begged. Might have been subjected to modern magisterial discipline. The Lord's workers may wait, but not die of want. Supplies come at last. Much material wealth now given to the church but not always rightly distributed. The men of Succoth supplied. Gideon's men faint. One portion of the church abounds in wealth, but another strained to get supplies. Gideon no city pastor, no bishop; but just

now more like the curate that seeks a last home in the workhouse. The world does not reward till success is complete. Gideon must not be helped until Zeba and Zalmunna are caught. Mark by the way that those who refuse help to God's workers will meet with retribution. The illiberal beaten with the thorns their own hands have planted. The towers of the snarlers will fall with crushing violence on their own heads. (*d*) *On account of the want of sympathy.* Men will sympathize if you seek to carry out the plans they have projected. Folly to beg the bread of sympathy from those who do not engage in the conflict. Sympathy a great sustaining force. Its presence food. Its absence starvation. Moral reformers have still much to suffer from the coldness, the indifference, and the fault-finding of the Ephramites, and the men of Succoth. Happy the man sustained by Divine sympathy. Faint he may be as he looks around, but strength renewed as he looks above.

II. Account for the PERSEVERANCE. Gideon's biography but an outline. Suggestive, not exhaustive. Latitude to be allowed in the treatment of this topic. Suppose Gideon pursuing in spite of his exhaustion because (*a*) *He takes the past as a pledge for the future.* Success commands success, not only because it furnishes material for future successes, but because it strengthens and inspires. Gideon's success so far great, and though faint he can still pursue. God's past dealings a pledge for the future. Ebenezer a strengthening inscription. There is a sense in which the things that are behind ought not to be forgotten. The church and the individual may be faint, but perseverance must be the motto remembering what God hath wrought. (*b*) *He considers that things half done are not well done.* No time to be lost. The enemy to be

pursued while the panic prevails. To leave off now would be to give an opportunity to the return in greater force and virulence, and the last state of Israel might thus be worse than the first. Half a victory disastrous. The church must pursue. To stand still is to let the enemy gain ground. The individual must pursue. Not to him that runs a little way, but to him that continues to the end is the prize given. The perseverance of the saints must be a practical article of belief. (c) *He accounts him faithful who had promised.* Man does not "live by bread alone but by every word that proceedeth out of the mouth of God." Gideon had bread to eat of which the men of Succoth were ignorant. Sustained by the divine promises. Do we live on such bread? Gideon's faith commended. What about our faith? Lord, help our unbelief! Look to the promises. (d) *He has a great work in hand.* To be engaged in a great work is to be raised above small annoyances. Gideon only stoops to settle small difficulties so far as it may be absolutely necessary. Ephramites he pacifies. The men of Succoth he leaves for the present. The Christian doing a great work. Let him not stoop to every sneerer, and to meet every objection. Some opposers to be pacified if possible. Others may be safely left to the regulating future. Let him feel I am doing a great work, and cannot come down. (e) *He looks onward.* Keeps the end in view, and is persuaded all will come right at last. Fainting will give place to renewal of strength. Pursuit led to complete victory. Perseverance crowned with success. The world's great workers have looked onward. Some onward in time. Others still further onward into the broad eternities. The Christian worker has far-reaching visions. Earth may not crown, but Heaven must and will.

WM. BURROWS, B.A.

### Prejudice.

"THEN PETER OPENED HIS MOUTH, AND SAID, OF A TRUTH I PERCEIVE THAT GOD IS NO RESPECTER OF PERSONS: BUT IN EVERY NATION HE THAT FEARETH HIM, AND WORKETH RIGHTEOUSNESS IS ACCEPTED WITH HIM."  
*Acts x. 34, 35.*

Prejudice is one of the strongest enemies to human welfare. Of all the train of mental ills with which we are affected it is one of the most difficult to be eradicated. Who is without prejudice to his hurt, unfounded, and insensibly imbibed? Who has not known in a variety of ways the force of prejudice and felt the truth of Pope's lines—

"The difference is as great between  
The optics seeing and the objects seen,  
All manners take a tincture from our own;  
Or some discolored through our passions shown,  
Or fancy's beam enlarges, multiplies,  
Contracts, inverts, and gives ten thousand dyes."

Prejudice has given protracted vitality to countless *social* and *religious* abuses. One of the best remedies for this evil is to inspect closely the grounds of our opinions and feelings, and cherished prepossessions, and to ask why do I do *this*? Why do I feel so? The strongest prejudices are those that are *religious*. What is given to us by tradition from our forefathers, familiarized to our earliest associations, we can hardly bring ourselves to question or examine, and we often hold as enemies those who differ from us even in minor points. As we generally feel more earnestly about religion than any other subject, to our prejudices here we may trace all those religious feuds and



bitter persecutions which have so often disgraced the page of history. (Specify some of the most prominent persecutions.) In the context we have a memorable instance of relinquishment of the strongest possible prejudice, *so strong even in a good and noble man that direct divine interposition was necessary for its removal.* Enlarge on the fact and force of *Jewish* prejudices here brought to our notice. Notice :—

I. SPIRITUAL EXCELLENCE, AND NOT THE ACCIDENTS OF EXTERNAL CONDITION, ALONE AVAILS WITH GOD. Take some *illustrations* confirmatory of this :—(1) *From the divine Scriptures* : e.g. the choice of Abraham, Moses, &c. (2) *The dispensations of providence.* *Wealth and power* are administered impartially. “He taketh the needy, &c.” *Health* upon the whole is equally shared by rich and poor. *Genius* : our poets, legislators, inventors, orators, and divines have far more frequently emerged from the homely cottage and obscure city than from the halls of the great or the mansions of the wealthy. (Specify instances.) So with the blessings of *happiness, life and age.* Death too which spares not the hovel of the poorest, spares not the palaces of princes, just as the wind fades the cottage flowers as well as the more cultured productions of the gardens of the great. (3) *The administration of the benefits of redemption.* Not many mighty are called, yet there are some—Wilberforce in Parliament, and Bunyan in his cottage. Only one door of mercy to all. “*Whosoever will,*” &c. (4) *The day of judgment and its results.* “We shall *all* stand before,” &c.

II. WHY HAS GOD NO RESPECT OF PERSONS EXCEPT IN RELATION TO MORAL GOODNESS ? (a) *Accidents in condition seemingly great to us bear no such relation to Him.* This world is like a grain in the balance of His mighty creation.

Its revolving centuries are but "as yesterday when it is past." He surveys all toils, plans, &c., serenely as the stars look with undisturbed light on mortal things. (b) *They are not the essential and true elements of our being.* They spring from birth, &c. They are not *the man*. They are separable from the true germ of our spiritual and immortal being. They pass away with time. Death will strip all these 'trappings' from us.

III. WHY DOES GOD SUPREMEPLY VALUE SPIRITUAL EXCELLENCE? (a) *It is the true basis of worth in every intelligent creature.* It is so of angelic beings. It is so of man as man. "In every nation," &c. (b) *It is God's own spiritual reflection and therefore the true basis of friendship with Him.* God's moral nature must take cognisance of its kindred elements. Here then is great consolation for all. None are too lowly or poor ; none are too far beyond the pale of society, &c., to be the accepted friends of the Great Lord of the universe. He equally superintends the lowliest lot of any mortal man as that of the principalities and powers of earth or heaven. Not the tinsel show of wealth, station, elegance, &c., will obtain the supreme regard of God, but the plain elements of piety. Whosoever possesses the *fear* of God within the soul and practises righteousness in all the moral relations of life, is now and for ever accepted by God.

Rector of Authorpe,  
Lincolnshire.

James Foster, B.A.

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# Germs of Thought.

## THE PREACHER'S FINGER-POST.

### Souls Sleeping in the Dust.

"AWAKE AND SING, YE THAT DWELL IN DUST."—*Isa. xxvi. 19.*

To whom does the prophet refer here as "those that dwell in the dust?" Not to those who are corporeally dead, and who are buried beneath the earth. It is not certain that any of the writers of the Old Testament had any idea of a general resurrection of the dead. There are two senses in which men may be considered dead while yet living inhabitants of the earth. They may be *civilly* dead. Utterly deprived of all political rights and privileges. To this the prophet refers undoubtedly. The Jewish nation was politically dead, their king dethroned, their temple demolished, their princes, priests, and people made captives in Babylon. Ezekiel in a vision saw them as a "valley of dry bones." Here is a call for the restoration. "Thy dead men shall live"—live politically, restored to their own country, reinstated in all their rights, placed again amongst the nations of the earth. Another sense in which men may be considered dead whilst living

inhabitants of the earth is *spiritually*. The true spiritual life of man consists in supreme love to God. When that is extinct the man is to all intents and purposes spiritually dead. His soul sleeps in the dust. Giving the words this spiritual application, observe then—

I. The SPIRITUAL CONDITION of unregenerated men. They "dwell in the dust." Their souls "cleave to the dust." They are of the earth "earthly." They live in materialism and for materialism. First: *Scientific materialists* are in the "dust." All their attention is taken up with material substances, combinations, forces, operations, laws. They have no world outside beyond the tangible and the visible, and all that appeals to their senses. Their wisdom is a "fleshly wisdom." Secondly: *Mercenary Worldlings* are in the dust. Their manufactures are of the "dust." They trade in dust, they do all for the sake of dust. They mind "earthly things." With the spiritual world and its realities, they have no vital interest, they practically ignore all that is not dust in some form or other. Thirdly: *Voluptuous Sensualists* are in the "dust." From the dust they derive

their pleasures, such as they are; pleasures of taste and appetite, of sights and sounds. "What shall we eat, what shall we drink, where withal shall we be clothed?" Fourthly: *Ceremonial religionists* are in the dust. They live in the form, not in the substance of religion, in the "letter that killeth," not in the "spirit that giveth life." Incense, vestments, attitudes, pictures, sensations, all these are dust, and in this dust millions of religionists live and move and have their being. They judge after the flesh, they worship after the flesh. What a sad, what an unnatural condition is this for souls to be in! Souls that have vital relations and affinities with the spiritual universe! Souls made to walk by faith and not by sight, to look away from the things that are temporal to those things that are unseen and eternal. All unregenerate souls, and alas! they are the majority, are sleeping in the dust.

"See how they grovel here below,  
Fond of their earthly toys.

II. The URGENT CALL MADE ON unregenerate men. "Awake, and sing, ye that dwell in dust." The men who live in materialism are *morally* asleep. As the man who is in physical sleep is unconscious of physical realities, so the soul when spiritually asleep is insensible of spiritual things. His moral faculties are dormant, moral senses are

closed, moral sensibilities torpid. Here is a call upon them to awake. "Awake to righteousness," says Paul, "and sin not." But why awake? First—Because the sleep is *injurious*. Physical sleep is refreshing, it renews and invigorates the exhausted powers. "Tired nature's sweet restorer, balmy sleep." But this spiritual sleep is *pernicious*, it enervates the powers, it is a disease that wastes and destroys. Secondly: Because the sleep is *sinful*. It is a sin against our constitutions, against the ordination of heaven, against the well being of the universe. Thirdly: Because it is *perilous*. The man who is morally asleep may have dreams that transport him into elysian delights; but like all dreams they are only unreal, transient, and deceptive. In their dreams they feel that they are "increasing in goods and have need of nothing, whereas they are poor and wretched, blind and naked." Far more perilous is the condition of a sleeping soul, than the condition of him who lays himself down to rest in slumber on the bosom of a slumbering volcano.

CONCLUSION: Oh that this call to "awake" would rise to a thunder sound strong enough to penetrate all moral graves, and rouse the sleeper to a new and holy life! "The hour cometh, and now is, when all who are

in their graves shall hear," &c. At present, however, the hour is only in purpose, in hope. When will it come into fact, ah when? Surely it is high time for the unregenerate world to "awake out of sleep."

### The Offering of Isaac a Parable.

"ACCOUNTING THAT GOD WAS ABLE TO RAISE HIM UP EVEN FROM THE DEAD FROM WHENCE ALSO HE RECEIVED HIM IN A FIGURE."—*Heb.* xi. 19.

The idea of these words is that Abraham did, "in a figure" or parable, after he had determined "by faith," to sacrifice Isaac, receive him back. Inasmuch as Abraham had passed the resolution to slay his son according to the command of God, he received him back to life "in a figure" or a parable. Those who say the meaning is that the resurrection of Isaac in the mind of Abraham was a figure or a type of the resurrection of Christ, cannot be regarded as speaking under the authority of convincing evidence. I shall take the whole transaction as a parable or a symbol of certain great facts, important at all times for men to study.

I. It is a symbol of the fact that the ETERNAL HAS A RIGHT TO INFLICT UPON US ANY TRIAL

HOWEVER GREAT. "By faith Abraham when he was tried offered up Isaac." Look at the trial. (1.) It was *murder*, and therefore a violation of one of the leading commands of God. "Thou shalt not kill." (2.) It was the murder of a *son*, which was an aggravation of the trial. (3.) It was the murder of an *only* son. (4.) It was the murder of an only son of *promise*. A son had long been promised to Abraham, and he anticipated the event with an exultant heart. But now this the greatest blessing he had, greater than all his property, his friends, his own health, God demands, and demands it to be done in a most painful way, in a way that involved an outrage on moral sentiment, on domestic love, on public feeling, and on religious faith. It is a parable therefore or a "figure" that expressed the universal truth that God has an absolute right to all we possess even the choicest.

II. It is a symbol of the fact that FAITH IN GOD WILL ENABLE A MAN TO FOLLOW OUT THE DIVINE WILL HOWEVER TRYING. A more trying work than this it is impossible to conceive of. Yet Abraham did it. Did it (1.) *Promptly*. Without consulting wife or neighbours, or "conferring with flesh and blood" he rose early in the morning, etc. He did it (2.) *Persistently*. It was not from



impulse, it took him three days. A man may do what seems an heroic act by a momentary burst of passion. But here was calm deliberation and persistent effort. Three days in order to carry out the will of God. Abraham had to battle most fiercely with all the instincts of his nature, and with the doctrines of his religion. He did it (3.) *Completely*. The son is laid on the altar, the knife is in his grasp, and the volition is passed, and the fatal plunge is virtually given. Here there is a parable of faith in God. What will not strong faith in God enable a man to do, sacrifice, or suffer? Faith can remove mountains, overcome the world.

III. It is a symbol of the fact that the complete following of the Divine Will WILL ISSUE IN THE GREATEST BLESSEDNESS. How greatly blest was Abraham after the act had been effected in obedience to the Divine Will. (1.)

He was ennobled in *his own nature*. He descended from the Mount with a triumphant conscience, with a renewed force of character, with exalted aspirations, with an assurance of the Divine favor. (2.) He was ennobled in *the estimation of posterity*. He is considered to be the father of the faithful. His name is a household word amongst Jews, Mussulmen, and Christians. From him descended the greatest kings, heroes and saints the world has ever had. From him Christ came according to the flesh. (3.) He was ennobled with the *approbation of God*. He is called the "friend of God" in a pre-eminent sense. God has taken him near to himself in the regions of the blest. The good are represented as in Abraham's bosom.

CONCLUSION: A grand parable this, Abraham's offering of Isaac. Let men practically study the great truth which it adumbrates.\*

### The End of the Year.

"Gone is another year; and on the brow severe  
Of chill November, the funereal yew, holly and laurastine,  
And ivy, whose sad vine loves the lorn ruin, wreathes a green adieu  
To the sweet hours of autumn, and the play of jocund feeling past, like  
leaves to swift decay.

What have we toiled for? Fame! The echo of a name;  
To be forgot with easy unconcern, when the quick flame, whose ray  
Illumes our thinking clay, fades, and we shrink into the quiet urn:  
No more on this poor stage to smile or sigh at women's flattering voice,  
or man's ascetic eye."

\* For further remarks on Abraham's trial, see "HOMILIST," Vol. VIII., p. 256. Also Vol. XVIII., p. 276.

## SEEDS OF SERMONS FROM THE MINOR PROPHETS.

### MALACHI.

[If the Bible as a whole is inspired, it is of vast importance that all its Divine ideas should be brought to bear upon the living world of men. Though the pulpit is the organ Divinely intended for this work, it has been doing it hitherto in a miserably partial and restricted method. It selects isolated passages, and leaves whole chapters and books for the most part untouched. Its conduct to the Minor Prophets may be taken as a case in point. How seldom are they resorted to for texts! and yet they abound with splendid passages throbbing with Divine ideas. It is our purpose to go through this section of the Holy Word; selecting, however, only such verses in each chapter and book as seem the most suggestive of truths of the most vital interest and universal application.]

**MALACHI**—which means messenger—the last of the Hebrew prophets, is a man whose personal history is wrapped in utter obscurity. He is supposed to have lived after Haggai and Zechariah, and was contemporary with Nehemiah. It is likely that he occupied a relationship to Nehemiah somewhat analogous to that which Haggai and Zechariah sustained to Zerubbabel. The general opinion is that he flourished about the year 420, B.C. This was that brilliant period in Greece in which flourished some of its greatest men. Cimion, son of Miltiades, distinguished as a commander; Pericles the greatest of Athenian statesmen, under whom Athens attained a splendour that made her the wonder and admiration of all Greece: Phidias, the celebrated sculptor, and a host of distinguished artists; Simonides and Pinder, eminent lyric poets; Æschylus, Sophocles, and Euripides distinguished dramatists; and Herodotus who has received a title really due to Moses, the “Father of History.”

#### No. CCCLXVI.

#### Genuine Religion.

“THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER,”  
etc.—*Malachi* iii. 16—18.

We shall use these words to illustrate *genuine religion*, and three things are noteworthy—

I. The **ESSENCE** of genuine religion. “They that feared the Lord.” The men who fear God may be divided into two classes. First: Those who fear Him with a *slavish* fear. The unrenowned millions when they think of Him at all dread Him, their guilty consciences invest Him with attributes of such horror that they shudder at the idea of Him, they flee from His presence. “I heard Thy voice in the garden, and I was afraid.” All that is superstitious in the world, all that is barbaric

in the religion of Christendom, spring from this dread of God.

Secondly: Those who fear Him with a *filial* fear. The fear which a loving child has for a worthy and noble sire. There is, perhaps, always a kind of fear in connection with true love. We fear, not that the object will harm us, but that we may harm or displease the object. Our fear is that we shall not please the object up to the measure of our intense desire. The fear of genuine religion is not the fear of suffering but the fear of sin, not for the consequences of wrong, but for the fact of wrong. This filial fear with all

is the beginning of wisdom.—  
Another thing noteworthy is—

II. The **SOCIALITY** of genuine religion. “Spake often one to another.” We are social beings, and what interests us most has the most power in bringing us together. Nothing interests a religious man so much as religion. Hence the few good people living in this corrupt age of Malachi, met and “spake often one to another.” Spake no doubt in language of mutual instruction, mutual comfort, mutual exhortation. There is no force in the world so socialising as religion, it brings souls together, and centres them in a common object of love, in a common current of sympathy, in a common course of life. Another thing noteworthy is:—

III. The **WORTH** of genuine religion. See what God does with the genuinely religious. First: He *speciallly attends to them*. “The Lord hearkened and heard it, and a book of remembrance was written before Him for them.” This does not of course mean literally that God keeps a book, or that He has any difficulty in remembering what takes place. It is an anthropomorphism; a symbolising of the special interest of God. Secondly: He *claims them as His own*. “And they shall be Mine, saith the Lord of Hosts.” My friends, My children, Mine (love and serve

Me. Thirdly: He *appreciates them as precious*. “In that day when I make up My jewels.” The word here rendered jewels is in Exodus (xix. 5) rendered peculiar treasure. “They are peculiarly precious to Me.” He knows the worth of their existence, the cost of their restoration, the greatness of their capabilities. Fourthly: He *distinguishes them from all others*. Here they are so mixed with worldly and worthless men, that they are mostly undiscerned and undistinguished. One day He will separate them, the sheep from the goats.

CONCLUSION.—To get religion should be the supreme aim of our life. It is not a means to an end, it is the grand end of being; it is the Paradise of soul.

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#### No. CCCLXVII.

### The Day of the World's Retribution.

“FOR BEHOLD THE DAY COMETH THAT SHALL BURN AS AN OVEN,”  
&c.—*Malachi*, iv. 1—3.

A graphic representation of these verses is given by Stanley. “The day spoken of was to be like the glorious but terrible uprising of the eastern sun, which should wither to the roots the insolence and the injustice of mankind; but

as its rays extended, like the wings of the Egyptian sun, God should, by its healing and invigorating influences, call forth the good from their obscurity, prancing and bounding like the young cattle in the burst of spring, and treading down under their feet the dust and ashes to which the same bright sun had burnt up the tangled thicket of iniquitous dealing."

These words lead us to consider the day of the world's retribution.

I. It will be a TERRIBLE DAY TO THE WICKED. "Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Primarily this may refer to the destruction of Jerusalem, which was indeed a time of judgment, but it points on through the whole period of retribution. Mark two things. First: How this retributive period *regards the wicked*. They are "stubble;" without life, beauty, or value; utterly worthless. They may be wealthy, learned, influential; albeit they are nothing but "stubble," destitute even of one grain of moral wheat. Observe, Secondly: How this retributive period *will destroy the wicked*. (1) Painfully; by fire. They shall writhe in the

scorching flames of moral remorse and awful forebodings. (2) Completely; "shall leave them neither root nor branch." To destroy them root and branch may not mean the extinction of their existence, but the extinction of all that makes existence tolerable or worth having. This day of retribution is really going on now, but it is only in dawn, the full noon is in the centuries to come. Another remark indicated here concerning the day of the world's retribution, is:—

II. It will be a GLORIOUS PERIOD TO THE RIGHTEOUS. "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth and grow up as calves of the stall." This language may be regarded as indicating the blessedness of the world to a good man. First: It is a world of *solar brightness*. "The Sun of Righteousness" arises on the horizon of their souls. There are souls that are lighted by sparks of their own kindling, and by the gaseous blaze springing from the bogs of inner depravity. All such lights, whether in the forms of philosophic theories or religious creeds, are dim, partial, transitory. The soul of a good man is lighted by the sun. The sun (1) Throws his beams over the whole heavens. (2) Reveals all objects in their true aspects and proportions. (3)

Quickens all into life and beauty.

(4) Is the centre, holding the whole system in order. The soul of the good man is lighted by something more than the brightest lights of human genius; something more in fact than moon and stars; lighted by the Sun Himself, the source of all light, and warmth, and life. Christ is the light of the good. Secondly: It is a world of *divine rectitude*. "Sun of Righteousness." "The kingdom of God is within." Eternal right is enthroned. God's will is the supreme law. The meat and drink of the Godly soul are to do the will of their Father who is in heaven. Such a soul is right (1) In relation to *itself*. All its powers, passions, and impulses are rightly adjusted (2) In relation to the *universe*. It renders to others what it would have that others should render unto it. Right (3) In relation to *God*. The best Being it loves the most; the greatest Being it reverences the most; the kindest Being it thanks the most. Thirdly: It is a world of *remedial influence*. "With healing in His wings." The Sun's beams are in Scripture called his wings (*Psalms. cxxxix.*) The soul through sin is diseased, its eyes are dim, its ears are heavy, its limbs are feeble, its blood is poisoned. The godly is

under remedial influences. The beams of the "Sun of Righteousness" work off the disease, repair the constitution, and enable it to run without being weary, and to walk without being faint. There is a proverb among the Jews that as the "sun arises the infirmities decrease." The flowers which drooped and languished all night revive in the morning. The late Mr. Robinson of Cambridge, called upon a friend just as he had received a letter from his son, who was surgeon on a vessel then laying off Smyrna. The son mentioned in his letter that every morning about sunrise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in cleansing the infected air, the wind was called the Doctor. Christ is the Physician of souls. Fourthly: It is a world of *buoyant energy*. "Ye shall go forth and grow up as calves of the stall." See the calf which from its birth has been shut up in the stall, let forth for the first time into the green fields of May, how full of buoyant energy; it leaps, and frolics, and frisks. This is the figure employed here to represent the gladness with which the godly soul disports its faculties under the genial beams of the "Sun of Righteousness."\*

\* One verse more, the last in this chapter, and our Homiletic Sketches on all the "MINOR PROPHETS" are ended. Should a sufficient number of our readers request their republication in like form to "PROBLEMATA MUNDI," they shall have rigorous revision, both from the Author, and from one of the first Hebraists and Biblical scholars of the age.



## HOMILETICAL BRIEVIARIES.

No. CCCCXIX.

## Soul-Restoring Seasons Neglected.

“THE HARVEST IS PAST, THE SUMMER IS ENDED.”—*Jeremiah* viii.—20.

THE Jewish people, when these words were uttered, were on the eve of destruction. Their temporal prosperity from the first depended on their loyalty to Jehovah. They had proved disobedient, and now their ruin was at hand, only to be averted by thorough restoration. Opportunities for this reformation had been given and neglected, and the people had yielded to the influence of heathenism, and now things had reached a point when all hope of improvement was passed, and the prophet exclaimed, “The harvest is past, the summer is ended.” In Judæa harvest was the time when the surrounding nations went to war. They had expected the Egyptians to come to their aid in this crisis, but they came not. Their harvest opportunity was over. Applying this to the moral condition of men two remarks are suggested: I. THAT HEAVEN VOUCHSAFES TO MEN HERE SEASONS FOR SOUL RESTORATION. The whole of life is a season; it is the day of grace. But there are *periods* and moods *specially* favourable to that season; periods of youth, leisure, association with godly men. There are *moods* of mind too. The soul has its seasons as well as nature—seasons when the soul is pensive, thoughtful, susceptible, and impressed with moral considerations. All such are specially favourable to soul restoration. “There is a tide in the affairs of men.” Hours dawn in a man’s life specially favourable for the effectuation of certain purposes. II. The departure of these seasons, leaving the soul unrestored, IS LAMENTABLE BEYOND EXPRESSION. “The harvest is past.” There is an awful wail in this language. It is the cry of distress. Opportunities have come and gone—gone never to return. Youth gone, thoughtful and susceptible moods of mind gone, and the soul still unredeemed. This language of lamentation is applicable to all unregenerate souls at the end of their lives.

No. CCCCXX.

**A Good Conscience.**"HAVING A GOOD CONSCIENCE," ETC.—1 *Peter*, iii. 16.

THE words imply: I. That the possession of a "good conscience" is POSSIBLE FOR MAN. That there is in man a faculty which concerns itself not with the truth or falsehood of propositions, or the expediency or in expediency of conduct, but with the principles of right and wrong in life, all men feel, no man can deny it. It is recognised in all literature, ancient and modern, as well as in all conduct, barbarian and civilised. This we call conscience. But what is a *good* conscience? A good conscience implies two things. First: A conscience that *rules the entire man*. The understanding should rule the body with all its impulses and forces, and the conscience should rule the understanding. Conscience is made to rule autocratically. Secondly: A conscience that is *ruled by the Will of God*. Not by human standards or the traditions of men, but the will that enjoins men to, "do justice, love mercy, and walk humbly with God." II. That the possession of a "good conscience" DOES NOT PROTECT FROM THE TONGUE OF CALUMNY. "Whereas they speak evil of you;" or, "Whereas ye are evil spoken of." Indeed, a good conscience, instead of shielding a man from slander, exposes him to it. The man who lives in a corrupt world, ringing out a good conscience in every tone of his voice, and radiating it in every action, has ever awakened the most antagonism amongst his contemporaries, and will ever do so. Witness Christ; His good conscience enkindled that malignity in His countrymen which brought him to the Cross. And the apostles too, were most of them, if not all, martyred. Christ prepared His disciples for this. He said: "Woe unto you, when all men speak well of you;" and, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you." III. That the possession of a "good conscience" will UTTERLY CONFOUND YOUR ENEMIES. "They falsely accuse your good conversation in Christ." First: Slanderers of the good are *often confounded now in courts of law*. When their accusations are examined by the light of law and justice, they are found to be so utterly unfounded and vile, that the verdict throws them into the utmost confusion. Secondly: Slanderers of the good *will be overwhelmingly confounded one*

day in the moral court of the universe. We are all in this court now. Trials proceed from hour to hour, year to year, age to age. There is not perhaps a minute in which a verdict in thunder is not pronounced against some slanderer. Each man in this court has his "day of judgment," and a terrible day it is for the wicked. Well may the man of "good conscience" therefore adopt the language of Job, and say, "I know that my Redeemer liveth." My Vindicator. I know that I shall one day have justice done. (1) Let slanderers take warning. (2) Let the unjustly slandered be encouraged. IV. That the possession of a "good conscience" is VITALLY CONNECTED WITH A CHRISTLY LIFE. "Accuse your good conversation in Christ." "In Christ." This is a phrase of frequent occurrence in the writings of the Apostles. No less than thirty-three times does it occur even in the writings of St. Paul. The clearest idea I can attach to it is, to be in *His character*. All men, from Adam down, have lived, and are living, in the character of others; that is, in their ideas, aims, and spirit. Every age lives in the character of its predecessor. All unregenerate ages live in the character of Adam. Each individual man perhaps has some one character that he loves, and admires, and in this he lives. This character inspires and moulds him. Now, the man who lives in the character of Christ lives as every man ought to live—lives a life of virtue, righteousness, and usefulness. This *Christly life* secures a good conscience, and nothing else can secure it. It is a life that enthrones the conscience, and rules the life by the Will of God.

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No. CCCCXXI.

### Seizing the Strength of the Almighty.

"LET HIM TAKE HOLD OF MY STRENGTH."—*Isaiah xxvii. 5.*

Although the context is very suggestive of many quickening and practical thoughts, there is no space in a Breviary allowed to attend to it. Our attention must be limited to the significant phrase, "Let him take hold of My strength." These are, by general consent, the words of Jehovah. What do they mean? How can a man take hold of the strength of God? The following facts may give meaning to the phrase.

I. The pleading of the PROMISE OF ONE WHO IS FAITHFUL will take hold of his strength. If a man of incorruptible truthfulness and honour were to make me a promise, and I pleaded the fulfilment of that promise, should I not, in a very emphatic sense, "take hold of his strength" in pleading it before him? I should seize not his mere limbs or any particular faculty, but himself, his inflexible sense of truthfulness. Seizing this, I should seize, so to speak, the central muscle of an honourable man. May it not be somewhat thus? In pleading with God His promises, I take hold of the strength of Him Who "is faithful that hath promised." II. The pleading of a RIGHT CLAIM TO ONE WHO IS RIGHTEOUS will take hold of his strength. If you have a righteous claim upon a righteous man, you lay hold of him by urging it. You do not want law with such a man to enforce your obligation. He yields it by the necessity of his nature. There are claims which all moral beings who are commanded to love Him with their hearts, souls, and strength, have upon him. If He requires us thus to love Him, we have a right to expect that He will endow us with loving capacities, and show Himself as lovable. III. The pleading of MISERY TO ONE THAT IS LOVING will take hold of his strength. Thus the cry of a babe will take hold of the strength of a father, though he be the commander of armies, or the monarch of mighty peoples. By suffering and sorrow you can take hold of the most noble men on earth, and the most noble are the most loving. The cry of Moses seemed so to take hold of the great God, that He said, "Let me alone, Moses, that I may destroy this people." The cry of the poor blind man took hold of the mighty Jesus, and arrested Him in His course. "There is no such thing," says Dr. MacLeod, "in the long history of God's kingdom, as an unanswered prayer. Every true desire from a child's heart finds some true answer in the heart of God. Most certain it is, that the prayer of the Church of God since creation has not been the cry of orphans in an empty house, without a father to hear or answer. Jesus Christ did not pray in vain or to an unknown God; nor has He spoken in ignorance of God or of His brethren, when He says, 'Ask and receive, that your joy may be full.'"

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# *Stars of the Episcopal Church.*

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[Under this heading we shall give a series of short sketches of some of the most illustrious ministers of the Episcopal Church during the last three centuries, and this series will be followed by the Stars of other Churches.]

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No. XVI.

## **BISHOP LATIMER.**



BISHOP LATIMER was born about the year 1480, and on the 16th of October, 1555, was burned alive at the stake, by the decree of "bloody" Mary, uttering those memorable and truly prophetic words to his companion in the flames,— "Be of good comfort, brother Ridley, and play the man; we shall this day light such a candle, by God's grace in England, as I trust, never shall be put out." He was a homely and powerful preacher, of a character singularly fearless and intrepid. On one occasion he boldly denounced from the pulpit the appointment of bishops, and other distinguished ecclesiastics to lay offices, and more especially to places in the mint, during the reign of Edward VI. In one of his sermons on the number of unpreaching prelates, he said :—"But they are otherwise occupied, some in king's matters; some are ambassadors, some of the Privy Council, some to furnish the court; some are Lords of Parliament; some are presidents, some controllers of mints. Well, well, is this their duty? Is this their office? Is this their calling? Should we have ministers of the Church to be controllers of mints? Is this a meet office for a priest that hath the cure of souls? Is this his charge? I would here ask one question :—I would fain know who controlleth the devil at home at his parish, while he controlleth the mint? If the Apostles might not leave the office of preaching to the deacons, shall one leave it for minting? I cannot tell you. But the saying is, that since priests have been minters, money hath been worse than it was before!" In another part of his discourse, the good Bishop says :—"I would now ask a strange question : Who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office? I can tell, for I know who it is; I know him well. But now I think I see you listening and hearkening that I should name him. There is one that passes all the other, and is the most diligent prelate and preacher in all England. And will ye know



who it is? I will tell you—it is the devil. He is the most diligent preacher of all others; he is never out of his diocese; he is never from his cure; you shall never find him unoccupied: he is ever in his parish: he keeps residence at all times; you shall never find him out of the way; call for him when you will, he is ever at home. He is the most diligent preacher in all the realm, he is ever at his plough. No lording nor loitering can hinder him; he is ever applying his business; you shall never find him idle, I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of Popery. He is ready as can be wished for to set forth his plough; to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident, and has his plough going, there away with books and up with candles; away with Bibles and up with beads; away with the light of the Gospel and up with the light of candles, yea, at noonday. Where the devil is resident, that he may prevail, up with all superstition and idolatry, censing, painting of images, candles, palms, ashes, holy water, and new service of men's inventing; as though man could invent a better way to honor God with than God himself hath appointed. Down with Christ's cross, up with purgatory pick-purse, up with him, the Popish purgatory I mean. Away with clothing the naked, the poor, and impotent; up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and His most Holy Word. Down with the old honour due to God, and up with the new god's honour. Let all things be done in Latin: there is nothing but Latin: not so much as "Remember, man, that thou art ashes, and into ashes shalt thou return;" which are the words that the minister speaketh unto the ignorant people when he gives them ashes upon Ash-Wednesday; but it must be spoken in Latin. God's Word may in no wise be translated into English. Oh, that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel! And this is the devilish ploughing which worketh to have things in Latin, and hinders the fruitful edification. But here some man will say to me, "What, sir, are you so privy to the devil's counsel that you know all this to be true?" True; I know him too well, and have obeyed him a little too much in condescending to some follies; and I know him as other men do; yea that he is ever occupied, and ever busy in following his plough. I know by St. Peter, who saith of him, "He goeth about like a roaring lion, seeking whom he may devour!" I would have this text well viewed and examined every word of it; "He goeth about" in every corner of his diocese; he goeth on visitation daily,

he leaves no place of his cure unvisited: he walks round about from place to place, and ceases not. "As a lion," that is strongly, boldly, and proudly; stately and fiercely, with haughty looks, with his proud countenance, with his stately braggings. "Roaring," for he lets not any occasion slip to speak or to roar out when he seeth his time. "He goeth about seeking," and not sleeping as our bishops do; but he seeketh diligently; he searcheth diligently all corners where he may have his prey. He rovetb abroad in every place of his diocese; he standeth not still, he is never at rest, but ever in hand with his plough, that it may go forward. But there was never such a preacher in England as he is. Who is able to tell his diligent preaching, which every day, and every hour, labours to sow cockle and darnel, that he may bring out of form, and out of estimation and renown, the institution of the Lord's Supper and Christ's Cross? For there he lost his right; for Christ said, "Now is the judgment of this world; and the prince of this world shall be cast out. And as Moses did lift up the serpent in the wilderness, so must the Son of Man be lifted up. And when I shall be lift up from the earth, I will draw all things unto Myself." For the devil was disappointed of his purpose; for he thought all to be his own; and when he had once brought Christ to the Cross, he thought all was sure."

In a sermon on the Plough, he addresses the men of London in these homely but stirring words:—"Now what shall we say of these rich citizens of London? What shall I say of them? Shall I call them proud men of London; malicious men of London; merciless men of London? No, no! I may not say so; they will be offended with me then. Yet I must speak. For is there not reigning in London as much pride, as much covetousness, as much cruelty, as much oppression, and as much superstition as there was in Nebo? Yes, I think, and much more too. Therefore, I say, repent, O London! Repent, repent! Thou hearest thy faults told thee; amend them, amend them. I think, if Nebo had had the preaching that thou hast had, they would have been converted. And you, rulers and officers, be wise and circumspect; look to your charge, and see you do your duties; and rather be glad to amend your ill living than be angry when you are warned or told of your fault. What ado was there made in London at a certain man, because he said—and indeed at that time on a just cause—"Burgesses," quoth he, "nay, butterflies!" What ado there was for that word! And yet would that they were no worse than butterflies! Butterflies do but their nature; the butterfly is not covetous, is not greedy of other men's goods; is not full of envy and hatred, is not malicious, is not cruel, is not merciless.

The butterfly glories not in her own deeds, nor prefers the tradition of men before God's Word; it commits not idolatry, nor worships false gods. But London cannot abide to be rebuked; such is the nature of men. If they are pricked, they will kick; if they are galled, they will wince; but yet they will not amend their faults; they will not be ill spoken of. But how shall I speak well of them? If you would be content to receive and follow the Word of God, and favour good preachers; if you could bear to be told of your faults; if you would amend when you hear of them; if you could be glad to reform that which is amiss; if I might see any such inclination in you, that you would leave off being merciless, and begin to be charitable, I would then hope well of you—I would then speak well of you. But London was never so ill as it is now. In times past men were full of pity and compassion, but now there is no pity; for in London their brother shall die in the streets for cold—he shall lie sick at the door, and perish there for hunger. Was there ever more unmercifulness in Nebo? I think not. In times past, when any rich man died in London, they were wont to help the poor scholars of the universities with exhibitions. When any man died, they would bequeath great sums of money towards the relief of the poor. When I was a scholar in Cambridge myself, I heard very good report of London, and knew many that had relief from the rich men of London; but now I hear no such good report, and yet I inquire of it, and hearken for it; but now charity is waxen cold—none helps the scholar nor yet the poor. And in those days what did they when they helped the scholars? They maintained and gave them livings who were very Papists, and professed the Pope's doctrine; and now that the knowledge of God's Word is brought to light, and many earnestly study and labour to set it right, now hardly any man helps to maintain them. O London, London, repent, repent; for I think God is more displeased with London than ever He was with the city of Nebo. Repent, therefore; repent, London, and remember that the same God liveth now that punished Nebo—even the same God, and none other; and He will punish sin as well now as He did then: and He will punish the iniquity of London as well as He did them of Nebo. Amend, therefore."

CANON JACKSON.

## *Eclectic Pulpit.*

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### SERMONIC KERNELS, FROM VARIOUS TYPES OF PREACHERS.

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#### **Freedom from Sin and Death.**

"THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH."—*Rom. viii. 2.*

Would you have a description of true freedom? Here it is. The freeman is represented as saying "The law of the Spirit of life in Christ Jesus hath made me free." There are two laws. I.—THE LAW OF THE SPIRIT OF LIFE. By this we are to understand the Divine Spirit, He who quickeneth all things. The Bible speaks of existing men as dead, not physically dead or intellectually dead, but morally. The Spirit restores the spiritually extinct moral life of man. "The law of the spirit of life in Christ Jesus." Christ is the Dispenser of the Spirit. The Spirit is His agent carrying out His plans, diffusing His truths, etc. But this Spirit of life in Christ Jesus is spoken of as a law. A law is an enactment issued from supreme authority, a law published and made known, an enactment enforced and exacted by rewards and punishments. II. THE LAW OF SIN AND DEATH. Sin though essentially an act becomes a law by the repetition of the act. It grows into a habit and becomes supreme in the soul. Sin becomes a moral monarch; this moral monarch is death. "Sin when it is finished bringeth forth death."

CONCLUSION.:—Learn First: The salvation of Christ is a thing of indispensable necessity. It is that by which alone the dead soul can be quickened into life, the captive soul made free. Secondly: The salvation by Christ is a present salvation. "The law of the Spirit *hath* made me free." Not may, will, or 'shall, but *hath*. "This is life eternal," etc. Thirdly:—The salvation of Jesus Christ becomes a matter of consciousness to the saved. "Hath made me free." I know it, I feel it. Fourthly:—The salvation of Christ is a personal affair. "Me." Christianity is a personal matter. It has to do with the individual man. What matters it if others are saved and you are damned?

LATE REV. JABEZ BUNTING, D.D.



## Ministers whom I have known.

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Revs. John Burnet, Dr. Carlisle, George Bubier, Benjamin Kent, John Harris, George Smith and Mr. Rose.

(Continued from page 212.)



ABOUT thirty years ago I belonged to a fraternal society, a *sub rosa* whose meetings were held once a month in Baker's Coffee House, Change Alley, Cornhill: a house in which some of the Independent ministers of London were wont to meet generations back. It is still standing and maintains its reputation for supplying good chops and steaks. At this meeting, which was held every month, all the members—some fifteen or twenty—dined together, and after dinner held a fraternal discussion on the subject which had been proposed the preceding month. As this little fraternity comprised not only some of the most popular preachers and useful pastors of the time, but distinguished authors and some brilliant wits, our meetings were not only intellectually profitable but socially delectable. A rapid sketch of a few of the most prominent and distinguished of our number may have some interest for my readers. There was *Rev. John Burnet*, of Camberwell, to whom I have more than once referred in the pages of the "Homilist;" a man of great intellectual grasp, resistless logic, scathing satire, and sunnied all over with humor. He had lived and ministered some time in Ireland, and his Irish anecdotes, told in the Irish brogue which he could well imitate, often convulsed us with laughter. There was *Dr. Carlisle*, no mean man, about six feet in height, proportionate in bulk, with a ruddy countenance, sparkling eyes, a large brow, thickly covered with auburn curls. He was a handsome man, and an Irishman withal, possessing all the characteristic humor and drollery of the Hibernian race; a charming man in company was he. He was the minister of Hampden Chapel at that time, and afterwards he settled in Woolwich. He was a rare hater of denominational cliques, and was constantly coming into collision with their little authorities. He started two or three journals with one of which I had something to do in its origination. He, with a Dr. Dobbin, one or two others, and myself, met by appointment at the famous Dolley's Coffee House, Paternoster Row, some twenty-eight years ago, where he brought under our notice a



scheme for starting a weekly newspaper to be called "*The Universe*." It did start, and he was appointed Editor. It continued a few years, but though it was regarded by the Independent men of the denomination as by far the most talented weekly Journal they had, being undenominational it failed to win the patronage of the sects, and it died. Few men could write with more classic elegance, with greater pith and point and fertile fancy than he. After the failure of his Journal his denomination ignored him, and he became as a "dead man out of sight," until he passed away into the great unknown. He was a friend of the great Horace Bushnell. There was *Rev. George Bubier*, a comparatively young man, rather short in stature, fragile in make, whose long black hair hanging over his shoulders, pallid countenance and spectacled eyes, gave him a remarkably thoughtful appearance, and he was thoughtful. He was well read and possessed genius of no mean order. We were neighbouring ministers and great friends too. He was settled as co-pastor with *Rev. Mr. Hunt*, of Streatham Hill Church—now occupied by *Rev. J. P. Gledstone*: a man of thoughtfulness, ability, and manly independence. But he had hard times of it there. I have known that Church now for thirty-five years, and there has always been an element that has distracted the heart of its ministers. After he left my neighbourhood he became settled in Manchester; where he labored successfully for some years, and then became the tutor of Spring Hill College, Birmingham. He was a great smoker and the narcotic weed, I fear, made him nervous and irritable, and abbreviated his valuable life. His conversation at our meetings contributed to their usefulness and enjoyment. There was also *Rev. Benjamin Kent*, of Norwood, a man in every respect above the average. He was above the ordinary height, somewhat thin, with a remarkably handsome face, and a slovenly gait. He read much, and though not an original thinker, his sermons were always interesting. The first time I came to Stockwell he used to visit me regularly every Saturday evening, when we would talk over the outlines of our discourses for the coming Sunday. Not unfrequently did we preach on the same text and run on the same line of thought. He was a bachelor then, constantly complaining of his loneliness, and wishing for a companion; but destitute of the courage and tact to win one. On one occasion he very earnestly asked me to help him. I told him I knew of a young lady, about thirty miles out of London, very much like him, who, I thought would suit him. At his urgent request, we went down together by coach and I introduced him. They soon got married, and for many years they lived happily together.

Strange to say, after his marriage he ceased his visitations, and I saw but little of him. It is not always that a service of this kind is prudent, although rendered by the purest friendship for both parties it is sometimes unappreciated by both. Indeed there is no reason why a man should be induced to do for another what he is able to do for himself, if he be a man at all. There was also *Dr. John Harris*, late President of New College, Author of "Pre-Adamite Earth" and other able works, a man about five feet seven in height and with a framework proportionate. He was of fair complexion, blue eyes, sandy hair, had a well-formed head though not large. He was, at this time, the most popular preacher in England, next to Rev. James Parsons and Rev. Henry Melville. His appearance in the pulpit was grave and pensive, and his intonations plaintive and touching. There was no roaring, no bounce, his sermons free from all claptrap, were profound in thought, cumulative in reasoning, elaborately ornate in composition. Whilst they often dazzled your fancy, they seldom failed to heave the whole soul with emotions the most solemn and grand. Perhaps, though, the greatest man belonging to us, he was the most humble, always genial and blithe, and redolent with wit and humor. Neither Swift, Jerrold, or Hood could say more witty things. On one occasion it is reported, that he was crossing the Channel with a friend from Folkestone to Boulogne: the weather was unusually rough and tempestuous, he was so afflicted with that most painful illness *mal-de-mer* that he was obliged to retire to the Cabin in the greatest distress. His companion, a jolly man, walked the deck smoking, and going down occasionally to see how his friend was getting on. On one occasion he said, "How are you getting on Harris"? "I am desperately ill," was the reply, "but this is what one gets for *cutting a swell*." A man who could say this in the midst of this one of the most horrible afflictions, must have had a soul as full of wit as his veins were full of blood. It must have been in him. There was also *Rev. George Smith*, of Poplar, a man whose presence and bearing were not very prepossessing, a man of shallow thought, but of great pretensions, popular amongst a class both on the platform and in the pulpit. He became Secretary to the Congregational Union, and in that capacity attained considerable denominational influence, and did his work with much tact and industry. At one of our meetings, the Evangelical Alliance which had just been launched, was the subject for discussion. He led the argument in favor of it. I ventured to oppose him, which he considered to be a piece of impertinence on my part, and declared his astonishment that such a young man should venture to oppose the propositions of a man of his position and

experience. As most of the brethren were on my side, his vanity was so severely wounded that at our next meeting we received and accepted his resignation. He never forgave me. With all his faults, he was undoubtedly a good and useful man. There was also *Rev. Mr. Rose*, of Bermondsey. He was our Secretary. A man of most prepossessing countenance, tender spirit, urbane deportment, and an extraordinary fluency of speech. He was a good man, beloved by us all. As each member was authorised to invite a ministerial friend, several distinguished men from time to time joined in our festal enjoyments, and theological debates, such as *Rev. Dr. Jenkyn*, (a notice of whom appeared in our pages three months ago). *Dr. Horace Bushnell*, of America, was with us on one occasion, and pronounced the opinion that there was in London only one minister who was up to the mark, and that was the *Rev. Caleb Morris*, of Fetter Lane. *Dr. Styles* used to come among us, he was a popular man in his day, a man of undoubted ability and genius. He was the author of several works, one of which was a prize essay on "Theatrical Amusements." There were oftentimes some good natured sparrings between him and *Dr. Harris*. On one occasion I remember the latter charged him with some little piece of plagiarism which appeared in his book, to which *Dr. Styles* replied, "I wrote down all the inverted commas in my memory and there they are to this day." Others belonged to us of less note whose names have escaped my memory. These are all gone. Only one or two, I amongst them, survive.

"Earth's highest station ends in "Here he lies,"  
 And "dust to dust" concludes her noblest song,"  
 Friend after friend departs;  
 Who hath not lost a friend?  
 There is no union here of hearts  
 That finds not here an end.  
 Were this frail world our only rest  
 Living or dying none were blest.  
 Beyond the flight of time,  
 Beyond this vale of death,  
 There surely is some blessed clime  
 Where life is not a breath,  
 Nor life's affections transient fire  
 Whose sparks fly upwards and expire."

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## *Literary Notices.*

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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**THE QUIVER :** AN ILLUSTRATED MAGAZINE, FOR SUNDAY AND GENERAL READING. For 1880. London : Cassell, Petter, & Galpin.

This is the Fifteenth Vol. of the Quiver. The fact that it has lived and prospered so many years, amidst so many rival productions, sufficiently attests its merits, and relieves us from the necessity of even one word of recommendation. The volume differs a little from the preceding ones in this, that it is the first complete volume since the Magazine was issued in monthly parts and volumes only. It contains stories, some of which are of the highest order, and most fraught with instruction and invested with much interest. There are also many chapters of biography, and anecdotes and reviews. There is poetry also, and several pages of original music. There are sermons too, by bishops and clergymen of various churches ; and though we cannot say that the sermons are of the highest type, approaching those of Caird, Bushnell, Wilberforce, and Robertson, yet they are up to the average of those that meet acceptance in the region of conventional evangelism. The illustrations are very numerous, varying, we think, much in artistic perfection, as well as in attractiveness of subject. On the whole the volume is a very good one, and deserves, what we have no doubt it will receive, a very large circulation.

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**PLAIN LIVING, AND HIGH THINKING ; OR, PRACTICAL SELF-CULTURE, MORAL, MENTAL, AND PHYSICAL.** By DAVENPORT ADAMS. London : John Hogg, Paternoster Row.

This is not a large book, but it is crowded with most useful information and practical suggestions. Words here are used, not for the sake of fine

composition and pictorial descriptions, but to convey as much intelligence and thought as possible. It is *multum in parvo*. The subjects of the various chapters are, "Moral Self-culture;" "At Home;" "Life in the World;" "Character;" "Conduct;" "Mental Self-culture;" "How to Read;" "English Poetry;" "English History;" "English Biography;" "English Fiction;" "Travel and Discovery;" "English Theology;" "Philosophy and Metaphysics;" "Miscellaneous;" "English Literature;" "Science and Scientific Textbooks;" "How to Write;" "English Composition;" "Physical Self-culture;" and "*Mens sano in corpore sano*." What a number of illustrious names radiate on these pages: Barrow, Baxter, Burke, Butler, Carlyle, Coleridge, Davey, Dryden, Foster, Hamilton, Herbert, Landor, Paley, Sydney, Seldon, Whateley, Wordsworth, &c., &c. Parents could not do better than present this volume to their sons; it is a most valuable book for young men.

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THE TRIAL AND DEATH OF SOCRATES. Being the Euthyphron, Apology, Crito, and Phædo of Plato. Translated into English by F. J. CHURCH. London: Macmillan & Co.

The object of this translation, it seems, is to gather into one volume for the English reader the four Dialogues in which Plato describes the life, trial, and death of Socrates, one of the most remarkable men that figures on the page of human history. In reading this work, Socrates seems to be speaking not more to the Athenians than to us. He was one of the rare thinkers, whose thoughts were world-wide, suited to all men in all times and lands. Almost all known facts in the life of Socrates are to be found in these pages. What you do not find in the Dialogues you have in a very full and well-written Introduction. The translator of this work has laid English readers under great obligation in furnishing them in their own language with the biography and the reasonings of one of the greatest men that ever lived.

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IN GIPSY TENTS. By FRANCIS HINDE GROOME. Edinburgh: William B. Nimmo & Co.

This volume gives an account of one of the most remarkable class of



people in Europe, the gipsies. "I have tried," says the Author, "to represent the gipsies as I have found them, taking neither the best nor the worst of their tribe, but just those gipsies whom I have longest known. Three-fourths of my readers will never have exchanged a word with gipsies, and may be disposed to pin their faith on bad names given centuries ago. I will only remind such readers that harmless blindworms are looked on by the peasantry all over England as venomous beasts, to be hewn in pieces whenever occasion offers." The author qualified himself to write on this theme by living amongst the gipsies, going into their tents, participating in their hospitality, pilgrimaging with them in almost every part of England and Wales, listening to their biographies, entering into their amusements, observing their peculiar habits and customs, and singular dialect, rollick and jokes. The consequence is that in this book we have blended the comic and the tragic, sometimes you break into laughter and sometimes you melt into tears, It is a book full of entertainment as well as of instruction.

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GOOD WORDS FOR 1880. Edited by DONALD MAC LEOD, D.D. London: Isbister & Co., 56, Ludgate Hill.

This annual visitor appears in the same costume, the same gait, and with the same rich variety in materials as in former years. It tells its stories, it preaches its sermons, it sings its songs, it narrates its anecdotes as of yore, and does all—if not quite so well as in former days, when it had all the sparkle, the buoyancy and romance of youthful genius—still well. We are always right glad to see the form and to hear the voice of this annual visitor, now getting into years; but its "eyes are not dim, nor its natural strength abated."

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ALMUTH, THE MESSIANIC ENIGMA OF THE XLIX. PSALM, suggested, explained, and vindicated. By J. T. BLACKWOOD, D.D., LL.D. London: J. Nisbet & Co., Berner Street.

Although we confess we cannot adopt the interpretation here given of the 49th psalm, or see anything in it Messianic or prophetic of a future state of existence, we are bound to say that the volume before us

contains so much involving extensive reading, profound thought, and devout earnestness, that it is worth producing, and will repay a thoughtful perusal. The Note of Bishop Hare on this psalm is worth quoting. "The author of this psalm, whoever he be, in order to render his auditory attentive, promises them that he is about to speak concerning affairs of the greatest moment, and in which the highest wisdom is contained: and in composing this poem he displays the very highest art, that he may render it worthy of the matter. But, by some ill luck, it happens that this most excellent hymn has sustained extraordinary blemish, whether by the injury of time or the carelessness of transcribers, by whom its beauty almost from head to foot is disfigured in the most unworthy manner. And to speak the truth no psalm has exercised me so severely or for such a length of time."

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THE SUNDAY MAGAZINE, FOR FAMILY READING, FOR 1880. London :  
Isbister & Co., Ludgate Hill.

This Volume in many respects resembles in its contents, and illustrations and spirit, the "QUIVER," and "GOOD WORDS," works upon which we have already remarked. Here are stories, sermons, anecdotes, biographic sketches, poetry, and papers on nature. With the last we are especially pleased. They are written by Dr. Hugh Macmillan, Sketchley, and the famous naturalist, Rev. J. G. Wood. Mr. Wood's sketches are always admirable, and his contributions to this Magazine give it a rare value. Dr. Macmillan also here writes first-class articles on nature. The "Autumnal Fire," and "Weeds," are very beautiful and suggestive. The articles of the editor, Professor Blackie, are always fresh and freshening. We are also greatly pleased with the articles on "Horace Bushnell," by Rev. W. Dorling. Bushnell was personally known to us; and such a man to be known is to be remembered and admired for ever. A dozen such preachers in England to-day, would redeem the pulpit from almost the contempt into which it has fallen on account of its miserable platitudes, narrow range of thought, its sectarian spirit, and its disgusting pufferies and mountebankisms. How would all thoughtful men, from every part of London, crowd to hear such a man every week in the heart of the city. What impulses would he give them to thought! What inspirations would he strike into them for a higher life! Alas! we see no sign that such men are forthcoming. Never was the London pulpit in such a state of degradation as now.





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